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THE
ASIATIC SOCIETY OF BOMBAY
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NARRATIVE

OF A

JOURNEY TO SHOA

AND OF

AN ATTEMPT TO VISIT HARRAR.

BY

LIEUT. (NOW CAPTAIN) BARKER,

OF H.M.'S LATE INDIAN NAVY,

ONE OF THE OFFICERS OF THE BRITISH MISSION TO THE KING OF SHOA IN 1841.

(*Issued from the Political Department, Bombay.*)

ASIATIC SOCIETY OF BOMBAY
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INTRODUCTORY NOTE.

The value and interest of any record throwing light on the physical aspect and character of the people of any portion of the vast theatre on which our army is now operating in Africa cannot be overrated. It therefore becomes a duty to lay bare every source of information which can in any way contribute towards so important an object. In this view the following pages have been prepared for publication, being the Journal of Lieutenant (now Captain) Barker of H. M.'s late Indian Navy, one of the officers who accompanied Major General Sir Cornwall Harris (then a Captain in the Bombay Engineers) on his Mission to the King of Shoa in 1841. This Journal will commend itself as a plain and unvarnished narrative of the circumstances connected with the journey of Captain Harris and his party to the capital of Shoa, of which the pages of the "Highlands of Æthiopia" contain so many highly-coloured details. But its chief value will perhaps be found in the vivid sketches it furnishes of native life and character in the wild region traversed by the author when separated from his companions.

Emulating the spirit of enterprise which then distinguished the officers of the Indian Navy, Lieutenant Barker volunteered to accompany the Mission under Captain Harris, in the hope that his Arabic acquirements would render him useful to it. But his connection with it terminated somewhat abruptly, soon after its arrival at Ankobar, in consequence of imperative orders from the Chief of the Indian Navy, Sir Robert Oliver, directing Lieutenant Barker to return to duty.

Captain Harris, viewing the opportunity as a favourable one for obtaining some information regarding the Moslem city of Harrar, the only *entrepôt* of trade in Eastern Africa possessing a settled form of government, readily acceded to a proposal made by Lieutenant Barker that he should visit Harrar on his return journey to the coast. Captain Harris was sanguine of success, and the King of Shoa promised to assist the traveller with letters to the Emir of Harrar. Lieutenant Barker gallantly attempted the enterprise, but was compelled to abandon it, owing to the obstacles thrown in his way by his guides, and the rapacity of those around him. Other adventurous travellers—Krapf, Isenberg, and Rochet, subsequently attempted to enter Harrar, but failed. "The bigoted ruler and barbarous people threatened death to the Infidel who ventured within their walls."* It was reserved for the adventurous Burton to accomplish the task. Utilising his character of Hajji, as he tells us, he succeeded in entering this stronghold of Mohamedan intolerance in the disguise of an Arab merchant, and was thus enabled to supply the first authentic account of the trade, resources, and government of this ancient capital of Eastern Africa.

It is only necessary to add that Lieutenant Barker's Journal was not written for publication, and that the author has had no opportunity of revising it when passing through the press.

P. RYAN,

Assistant Secretary to Government.

Bombay, 24*th February* 1868.

* Burton's "First Footsteps in East Africa."

Sketch Map
OF
SHOA
SHOWING THE ROUTE TAKEN BY
MAJOR W. CORNWALLIS HARRIS,
(BOMBAY ENGINEERS)
IN
1841
AND THE RELATIVE POSITIONS OF
ANKOBAR AND HARRAR.
Scale of English Statute Miles 69 to 1 Degree.
Major Harris' Route
GULF OF ADEN
Debeneh
Waima
DOWARO
Gesher Territory of Imam Paris
ANKOBAR
Wadela
Daunte
Fort Magdala
Ankober
GATCHE
Argoba
GALLA
MANTCHA
Gesha
Walisho
Marabieto
Tokeil
Afrahlee Mt.
Nola
Harrar
Aroussi Galla
Aussa
Mt. Fegu
Mt. Gurtacha
Mt. Bidoo
Rubba Dehmeli
Mt. Awash or Sash
Mt. Abeela
Mt. Firun
Mt. Oberra
Mt. Dennis
Mt. Dendeera
Mt. Bakkel
Zeylah or Zeyla
Tajurah
Gulf of Tajurah
Ghauts
Wady Dawa
Jebel Tagur
Jebel Zukkur
Mocha or Mokha
Hanish Is.
Kut Kalemeh
Kut Aleh Is.
Kut Sakr or Kebir
Perim
Babel Mandeb
Strait of Babel Mandeb
Plain of Lahadj
Lahadj
Aden
Sheikh Said
Kamaran I.
Jebel Zukur
J. Marsoba
J. Abaila
J. Debeneh
Gulf of Aden
Somali
Ogaden
Arussi Galla
Gaila
Ha Wak or Lake
Lake Zwai
Lake Abaya
Lake Shalla
Lake Abbaya
Lake Hawassa
Lake Zuwaya
Lake Abbeh
Lake Gamarri
Lake Aussa
Lake Abhebbad
Lake Gumbaro
Lake Zingarro
Lake Haik
Lake Tana
Lake Dembea
Lake Ashangi
Lake Ardibbo
Lake Hayk
Lake Tsana
Lake Tsana
Lake Ashangi
Lake Ardibbo
Lake Hayk
Lake Tsana
Lake Tsana
Lake Ashangi
Lake Ardibbo
Lake Hayk
Lake Tsana

JOURNAL.

I had heard of battles and I longed
To follow to the field some warlike lord.—"*Douglas,*" *by Home.*

A similar feeling induced me to give up the command of the "Euphrates" (a ten-gun brig) and to accompany the party, under Major Harris of the Bombay Engineers, proceeding through the wild deserts of the Dankali to the court of the Christian King of Shoa with costly presents from the Indian Government.

Never shall I forget the feeling with which I, for the first time after a period of nearly thirteen years' uninterrupted service, found myself freed from that strict restraint so necessary in naval service. I indeed felt free! But little did I then think of all the dangers, the difficulties we had to encounter in crossing perhaps the most inhospitable desert on the face of the earth, exposed during the day to the scorching rays of a tropical sun, and at night to the lurking crease of the midnight assassin. Verily part of the prophecy has been fully carried out in these wild sons of the desert, for their "hand is indeed against every man."

And but too soon we experienced its reality; but of that hereafter. I shall not attempt to describe the innumerable annoyances we had to suffer before we could procure the necessary number of camels to carry the costly presents with which we were intrusted, nor the many difficulties we had to encounter in conciliating the various petty chieftains, who had all conspired to plunder us as much as they could.

We at length commenced our journey on the evening of the 1st of June 1841, the anniversary of one of our greatest naval battles, and hence we considered that we had launched into the desert under rather favourable auspices.

Our party consisted of Captain Harris of the Bombay Engineers, Lieutenant Charles Douglas Graham of the Bombay Native In-

fantry, Assistant Surgeon R. Kirk, Dr. Röth, naturalist, myself, an escort of ten European soldiers, volunteers from the Bombay Artillery and Her Majesty's 6th Foot, and a motley assemblage of all nations. The presents and our baggage required a string of 180 camels, and besides we had 35 mules and 17 horses.

We had also a Native escort, of whom the Chief was Izakh, brother of the wily old Sultan of Tajura, all of whom were sworn to conduct us in safety: the sequel will show how they did so.

Our course for the first two marches lay along the sea-beach, the schooner "Constance," commanded by my old friend Lieutenant Christopher of the Indian Navy, keeping company with us from station to station. It was not, however, till midnight of the 4th of June, that we took our final departure from the coast. The signal gun was fired from the schooner exactly at midnight. Great was the confusion and uproar for the space of nearly two hours. The last camel then moved off, and the utmost quiet succeeded to the Babel-like confusion. The moon was near the full; not a cloud was to be seen, not a sound heard except the washing of the sea against the pebbly beach, the almost noiseless tread of the camels on the sand, and the creaking and groaning of the wheels of our gun-carriage, which was drawn by mules. We had not proceeded far, however, before we reached the foot of the hills, where the ground became so bad that it was found necessary to dismount the gun, and having selected two of the stoutest of our camels to carry it, we transferred it to their backs: this piece of ordnance was a brass three-pounder field-piece. We had plenty of ammunition of all kinds, and 150 British muskets, all presents for the King. When we placed it on the backs of the camels I declare the animals moved on so statelily that they appeared proud of their load! At about eight o'clock on the morning of the 5th we reached our destined halting-place on the elevated table-land forming the northern boundary of Gobaad Kharab, about 1,500 feet above the sea—a most barren desolate place;—not a tree, not a shrub to be seen: nothing to keep off the glare, which was very distressing to the eye. To add

to our discomfort, a hot south-west wind blew the whole day, which was felt the more as we had but a limited allowance of water, and that of the most indifferent quality.

During the night the Ras-el-Kafilah awoke me to say that the "Bedoos" had threatened to attack the camp unless they were well supplied with blue cloth, warning me to have all the muskets loaded. He was assured that we were well prepared. He came again a second time but received a similar answer. After some time he again called, and assured me that he had taken upon himself to present the said worthies with the cloth demanded; and the night passed off in peace.

Here we remained till three o'clock the following morning, when we resumed our march. At the distance of a few hundred yards we commenced our descent of the Ra-Eesah pass, a place every stone of which could tell its tale of midnight murder. Wo to the unfortunate traveller who should venture through this pass alone, or have the temerity to halt here! In this pass the Eesah, who inhabit the south side of the Bay of Tajura, are always at enmity with the Dankali. A few years back they suffered a most sanguinary defeat from their hereditary foes. The story was thus related to me. The Eesah, at the voice of their chiefs, assembled suddenly in great numbers and made a descent upon the lands of the Dankali, and penetrated to the remotest corners thereof, carrying everything before them. Flushed with success, they were returning laden with spoil, when a resolute few of the Dankali attacked them in this pass: seized with a panic, many of them threw themselves from the cliffs into the sea rather than fall by the hands of their bitterest foes. The slaughter was complete, for scarce one of them returned to tell the dreadful tale.

We descended by a narrow winding path scarce wide enough to admit of the camels passing in single file. As the day dawned we had just cleared the pass, and found ourselves once more on the sea-coast on the verge of Gobaad Kharab; we again ascended over a mass of lava and volcanic remains which divides the waters of Gobaad Kharab from Bahr Assal, or the Salt Lake. There was

not a breath of wind, and no sooner had the sun risen above the hills than the heat was most oppressive, almost overpowering. At length, at eleven o'clock, we reached our halting-ground on the borders of the lake, six hundred feet below the level of the sea, but not a tent near; the camels were still in the rear, nor did the whole of them arrive till a late hour at night.

Here we found Lieutenant Christopher, who had succeeded in beating the schooner up Gobaad Kharab, and who had gallantly come across with a small party to receive our last despatches.

Never shall I forget this day. The heat was indeed fearful, the glare oppressive; in vain we looked for shelter, a few stunted acacias, scattered here and there as if in very mockery of nature, was all that could be obtained, and even these we were not allowed to remain under in peace, for both camels and mules, throwing off their accustomed fear of the "lords of the creation," crowded together and were with difficulty kept off.

I mentioned that Lieutenant Christopher had came over from his vessel to receive our last despatches. One of his men, an Englishman, on returning, fainted and sunk down on the way; his companions were compelled to leave him and proceed to the vessel for assistance. A party was instantly sent in quest of him, but he could not be found, so they came to our encampment, and one of the natives volunteered to return with them. On the road back the unfortunate man was picked up quite exhausted, and, notwithstanding that every means was resorted to for his recovery, he lingered but for a few hours and in great pain, and then, in the emphatic language of Scripture, "was gathered unto his fathers." He was buried at Tajura, the first victim on this side to African discovery. Lieutenant Christopher remained with us till about ten o'clock in the evening, and then returned to his vessel.

This was a night that will never be forgotten by any of our party, a night of great suffering. While at Tajura a number of skins had been purchased, to furnish us, as we thought, with a never-failing supply of water on our march. They were all new,

and to make them watertight were thickly coated on the outside with rancid butter, and on the inside with some vile mixture a compound of herbs and the bark of trees, which gave to the water a most disgusting flavour. Many of these skins had burst, so that, bad as it was, we had taken only a scanty supply. I had been on short allowance of water at sea, and compelled to drink water collected in tarpaulins, savouring strongly of all that is unpleasant; but what would I not have given for one single pint of it now!

After much delay and discussion among the chiefs of the caravan, we at length, at eleven P.M., departed from this furnace, leaving the baggage and everything else in the hands of the worthy Ras-el Kafilah, or sender of the caravan, and had not proceeded far before man and beast began to sleep by the wayside from sheer exhaustion; in vain every encouragement was held out, their sufferings were too great.

Our road lay over a broken mass of lava for some distance, and again we gradually ascended, till as the day dawned the foremost of our party arrived at some small pools of water the most refreshing man ever tasted. A supply was instantly sent back to the sufferers, and the party pushed forward, descending again to the south-east corner of the Salt Lake. We there crossed over a mass of salt hard as ice, and at length reached our halting-place about eight o'clock in the morning. The whole party, however, did not get up till late in the afternoon.

Had it not been for one good Samaritan amongst the Dankali, I do not think one of us would have survived to tell of the horrors of that night; his name deserves to be recorded—Mohamed Ali, the son of Ali Abbi, of the tribe of the Wulasma, one of the principal sub-tribes of the Dankali.

While encamped on the borders of the Salt Lake intelligence had been received that a small quantity of water was to be found on the hills around. It was immediately proposed by Mohamed Ali that we should proceed there forthwith; this

was objected to by all the others, who exclaimed that we should drink it all up, and none would be left for them. "Better that the infidels should die than that we should suffer" was the exclamation.

Mohamed Ali, however, grasping his spear and calling two or three of his followers, exclaimed, "I will take them there; they shall not perish." We accordingly followed him; he, however, did not take us to the water, but sent some of his followers in advance with empty skins, which were filled and brought out to us; for he was afraid if we once saw the water we should not be persuaded to quit the place.

Of our numerous party, about forty individuals and seventeen horses and thirty-five mules, all arrived safe at Goongoontch, our halting-place above the lake. For two days and a half our cattle had not tasted a drop of water; one dog perished on our dreary march.

Goongoonteh is situated in a deep ravine, down which the water in the rainy season pours with great velocity to the Salt Lake. It appears to have been split apart, cliffs towering up almost perpendicularly several hundred feet on either side. A small stream of water issuing from some hot springs in the head of the ravine was murmuring along when we arrived: nothing could restrain our animals from making to it: they would not wait to have their bridles removed.

Owing to the narrowness of the ravine our encampment was rather scattered, but we took, as well as we could, every precaution against being surprised. A portion of our Native escort was stationed some yards in advance, and an English sentinel kept watch and ward in our immediate vicinity. All passed quietly that night.

On the 8th, our party having suffered so much in crossing from the coast to this place, it was determined to halt here another day to refresh ourselves. During the day we found shelter in some caves by the side of the ravine, and passed a fearful day though we had plenty of water. In the evening we moved

down by our last night's encampment, and observed the same precautions as on the previous night. All passed quietly till about three o'clock on the morning of the 9th, when we were startled by a loud scream from one of our followers, cook to the English escort. Only a short time before two of the party were awake and talking, remarking how beautifully the moon sailed through the heavens,—and indeed had but just lain down again. We were not long in ignorance of the cause of our being disturbed, for the poor cook had been stabbed in the stomach, and two of our soldiers lay weltering in their blood. Accursed deed! It would appear that three of the dastardly savages had crawled along the sides of the ravine among the broken masses that had been hurled down by the mountain torrents, and, watching when the sentry's back was turned, had accomplished their murderous intentions.

When the alarm was given they were seen for a moment and then they disappeared behind the rocks. Our unfortunate men were murdered merely for the sake of murder; no attempt was made to steal. One was lying on the right side; he had the carotid artery severed on the left—a cut not half an inch long; he must have passed from sleep unto death. The other was stabbed to the heart. The poor cook lingered a few hours, and was buried on the line of march.

When the alarm was first given suspicion fell strong on the camel-men, for after their conduct at the Salt Lake we could repose no confidence in any save Mohamed Ali.

"It is related of the Taifabæ," says Gibbon,* "one of the tribes of the Goths (in the latter part of the fourth century), whose military renown was disgraced by the public infamy of their domestic manners, that the youth could only prove their manhood by slaying in single combat a huge bear or wild boar of the forest." These wild savages of the nineteenth century have a more atrocious method of evincing their manhood, namely, by slaying a male of their own species, and after having mutilated the person,

* *Decline and Fall of the Roman Empire*, cap. xxvi., p. 437.

displaying the disgusting trophy to the admiring gaze of their savage countrymen. It is this that renders their country so dangerous to the stranger; they dare not slay a man of one of the tribes, for fear of establishing a blood-feud; but whom has the unwary traveller to revenge his death?

This suspicion, however, soon wore off from the deep sympathy they evinced. I have observed that three individuals were seen hurrying away; they were pursued but without success. Graves were prepared by the camel-men and our Native escort, to which, as the day dawned, the remains of our slaughtered companions were consigned, our leader reading a portion of the burial service.

We were anxious to quit a spot fraught with such dire disaster at even this early stage of our wanderings, but some of the camels had strayed away in the confusion, and were not recovered until about eleven o'clock in the forenoon. Loud and bitter were the curses heaped upon their hereditary foes the Eessah by our camel-men and Native escort. "It is they who have done this accursed deed," they exclaimed. "Did you not observe the skulking villains as they went past with their flocks? They are infidels the descendants of infidels."

As we wound up this valley of death the road became much worse. In one part in particular huge masses of rock, which had been washed down by the last torrent, obstructed the way to such an extent that we were obliged to unload the camels—there being no room for them to pass with their burdens—and to carry the bales and boxes through. We were cautioned not to straggle. As we ascended the ravine again widened out. It was a dreary march—every one was buried in his own thoughts. At last we reached our halting-ground, at Aloolie, signifying fresh water.

To us this place appeared a perfect paradise after what we had suffered in crossing the Tehama, a large pool of water teeming with wild duck, which ere long garnished our table.

We had now better encamping-ground, and got the gun mounted, due notice whereof was given to all evil-disposed

persons that might be lurking about at eight o'clock. A stronger watch was also set, namely, an officer, two soldiers, a horsekeeper, and one of the servants, who relieved one another every hour, firing a musket.

Our Native friends were loth to quit so pleasant a place, so we were detained the following day with the usual excuse that a camel had strayed. It was a very warm day, the wind blowing in fitful gusts from the south-west. We managed, however, to shoot several gazelles, which proved a most agreeable addition to our by no means luxurious fare.

Near midnight the order was given to be up and stirring, and after a lapse of nearly two hours we moved on over a low, broken range of hills, crossed a dry watercourse, and then ascended to the plains of Hender Addi Dowar and Gurguddi; the latter plain we were three hours in crossing. We then again passed through the dry bed of another watercourse, and encamped on the elevated plain above it, at a place called Bedi Kurroo Ruff. Nothing to relieve the eye; the same desolate appearance in every direction. During the march I frequently entered into conversation with our Native escort. One young man in particular was very talkative, a nephew of the Sultan of Tajura. With regard to the Eesah, those of the sea-coast, said he, are inoffensive, but those of the hills are devils incarnate. They are constantly wandering about, more for the sake of murder than plunder, in parties of from three to ten, travelling night and day without suffering either from heat or cold.

About a year ago a return caravan of the Dankali from Abyssinia lost one young man. It appears that, being tired, he had halted behind a rock for a while, when he was attacked by six of the Eesah and killed; his cries, however, had been heard by his companions, who gave chase to and succeeded in capturing the whole six, one of whom was immediately put to death—"life for life;" the remainder, despoiled of their arms, were released.

But a few years back the road between Tajura and Abyssinia

was closed for the space of three years by the repeated incursions of the Eesah on the south and the Mudaitoo on the north, until Johita ibn Ibrahim, Akil or Chief of the Debeni, assembled his clan, and drove the robbers on either side back to their fastnesses, since which all has been quiet, and the Eesah in particular are better disposed owing to their intermarriages with several families of the Debeni.

On the 12th of June, at half-past three o'clock in the morning, we again moved on, the country still of the same desolate character; the heat still dreadful, the thermometer showing 111° Fahr. in the tents. And thus we marched on from day to day; to give particulars of each day's journey would be tiresome.

June 16th.—We had been detained to receive a visit from the renowned Chief of the Debeni mentioned above; he did not, however, make his appearance till dusk. A short description of him may prove interesting. His height was about five feet ten, his age about thirty-five; he had a very determined look, bright twinkling eyes, hair rather scanty and well coated with grease. His only dress consisted of a filthy rag reaching from his loins to his knees, and a pair of sandals made of cowhide; he wore no head-dress. His only ornament was an armlet of buffalo horn above the right elbow; he carried also a crease or dagger, a spear and a shield. The spear had several brass rings about it, in token of his being a great warrior. His crease, a formidable-looking weapon for close quarters, was about fourteen inches long, curved, very broad, and double-edged. Be it observed that the crease is used for all purposes—for slaying, whether man or animal, eating with, shaving, cutting wood, &c. &c.

Acknowledged, nay dreaded, as a chieftain of great power, a mighty warrior, yet he dared not accept even a small present of cloth and trinkets for the sharp eyes of his myrmidons, but waited till the hour of darkness arrived, when, watching a favourable opportunity, the said presents were clutched—I can use no other expression—with a greedy grasp, and instantly concealed beneath his only garment. He departed, as he came, with out salutation of any

kind. It was amusing to observe the deference paid to him by our Tajura friends—Izakh, brother of the Sultan and leader of the caravan, in particular was respectful even to servility. Mohamed Ali was the only one who appeared at his ease, laughing and joking;—by the by, that was all on his side, for I do not think the Chief moved his lips except to smile at some joke, but sat there in sullen dignity.

June 17th.—To-day we shifted our encampment four miles to the bed of a watercourse, where there are some ponds of water to be found by digging in the sand. We filled up all our water-skins, for at the next stage there is no water. Here for the first time since leaving Goongoontch we saw several flocks of the black-headed sheep so common about Berbera and its vicinity, tended not by pretty shepherdesses, but by old fat and ugly wenches whose sole covering was a kind of leather kilt from the waist to the knees, well saturated with grease, and which appeared to have been handed down for several generations. The nights are now becoming cool, though the days are still warm; thermometer in the tents 108°.

On the 19th we halted at a place called Dah-way-la-kayl, where we found a pool of filthy water, but we were glad to get even that. We passed a herd of wild asses, too wild for us to get a shot at them. On one occasion I observed that in passing a certain spot each of the Dankali picked up a stone and throwing it towards a pile by the wayside exclaimed "Aooz bellah el Shitan el Rajeem!" "I fly for refuge to God from Satan the stoned!" Tradition says that an old man was here stoned to death for incestuous intercourse with his daughter, since which period all travellers observe the custom above alluded to. Judging from the appearance of this pile, not only many years must have elapsed, but many travellers must have passed by it.

By slow and tiresome marches we at length arrived at the Wady Kilulloo, where we were detained till the 30th. This is one of the principal resorts of the various tribes of the Aysomauli, Debeni, Wulasma, and even the Eesah and Mudaitoo; for during the dry

reason it is the only place where water can be obtained for many miles around. Innumerable flocks and herds were driven in during the day.

While detained at Kilulloo, the weather being threatening, we pitched our rain tents, of painted canvas. These were very small for three persons. One evening at dusk my servant had just made my bed in one of these tents on the ground, when, unluckily, one of the savages who had cast an evil eye on my blanket stole up to the tent, and quietly slipping his hand underneath managed to withdraw the article and was off like a shot. He really deserved to succeed, it was so dexterously managed.

Many were the disputes to be settled here, that had arisen on the line of march from Tajura, between Mohamed Ali and the brother of the Sultan of Tajura and their respective parties. The most noted chieftains appealed to were Mohamed ibn Hagaioo (Oogass) and Ali Abbi, uncle and father respectively to Mahomed Ali, and Ibrahim ibn Mohamed, Akil or Chief of the Aysomauli, each of whom sent presents of sheep, bullocks, &c., and in the evening, as soon as it was dusk, honoured us with a visit, partook of tea, coffee, dates, and snuff, and then, according to what appears their universal custom, rose up and departed without a word or ceremony of any kind.

During our stay here there was no end to their continued consultations, and, "by way of keeping their hand in," the savages managed to establish a few quarrels. Blood was drawn freely, but I do not think any lives were lost.

One day in particular we were disturbed by hearing a great noise which originated in a "tale of love." It appears that one savage, some years previous, had run away with the betrothed of another. The injured man had long waited for a convenient time to have his revenge, but he was disappointed of his victim by the interference of the others, only laying open his scalp from the crown to the temple. It was verily a dreary time, and annoying in the extreme to see hoary-headed old men squatted in groups, endeavouring to arrange matters between the disputants; at

last all was settled, and we moved forward six miles on the 30th, when we were again detained one day to fill up our water-skins, as for three days' journey we should find no water.

On the evening of the 1st of July proclamation was made that Ibrahim ibn Hagaioo, Oogass of the Wulasma, had lost his spear, and those concerned in the abstraction thereof were called upon to restore it. On the 3rd, 4th, and 5th we made very fair marches of sixteen, eighteen, and twenty miles. Road much better, weather cooler. On the 6th we arrived at Toor Erain Murroo. Here there is a large pool or basin of water, to which we descended by a gradual slope and encamped immediately under the bank, which rose almost perpendicularly behind us, the pool of water being about a hundred yards in front.

Many were the tales we heard of the ferocity of the tribes in the vicinity. Seldom indeed did a caravan halt by the side of the pool, but encamped on the ground above, for fear of the Galla and Mudaitoo. The former in particular are much dreaded, and described as infidels who fear neither God nor man; the latter were said to be nominally Mussulmans, yet some of them are cannibals!

Notwithstanding all we had heard, we passed the night without alarm, but the following morning Izahk, about ten o'clock, became very fidgetty, hurried the loading of the camels, and begged that every man would have his musket loaded, as he had heard we were to be attacked. His fears were not at all alleviated by the sudden arrival of three horsemen in the camp, wild-looking savages of the Takyla tribe. We cleared the ground, and soon gained the summit of the table-land to the westward, where the caravan was drawn up in close order, and moved forward, as we arrived at the head thereof, in double file, when a body of twenty-five or thirty men was seen marching towards the pool with spears erect, but on seeing the caravan they made instantly towards it. A halt was called, and the camels huddled close up together without much order; each of our camel-men together with our so-called Native escort, grasping spear and shield, hurried forth to meet the advancing party. We were requested to draw

up on the opposite side to await the result. Our party outnumbered theirs in the proportion of three to one. The parties passed within a short distance of each other, and one from each side advanced to a parley. The strangers gave out that they were on a foray against the Galla, for whom they took us at first, but rejoiced that they had met friends instead of foes. Had the wily savages outnumbered our party, or caught us unprepared at the pool below, doubtless they would have attacked us.

We continued our march over a very level country and passed several herds of antelope, grass beginning to abound. We encamped on the eastern bank of the river Hawash on the morning of the 10th. As we approached its banks the country gradually improved, and game became abundant. Here on its banks the vegetation was most luxuriant, and our weary animals at length, for the first time since quitting the coast, had abundance of grass.

The Hawash takes its rise in the country of the Garagin, situated to the southward and westward of Shoa, and empties itself into the lake Oussah. The rainy season had only just commenced, and we found the river at this period a dirty muddy stream flowing at about two miles an hour, about fifty yards wide and eight feet deep, with precipitous banks twenty-five to thirty feet high. Early on the morning of the 11th we commenced crossing the river on rafts, floated by inflated water-skins, and got all across by about four o'clock in the afternoon, and took up our abode on its western bank : we lost one musket and a few trifling articles.

One of our followers, a washerman, had been furnished at Tajura with an ass to carry himself and chattels. The poor beast partook too freely of the waters of the river, to remedy which its owner tied a rope to its hind legs, at the suggestion of some mischievous wag, and suspended it to a tree, as he said to let the water run out of its mouth ; the consequence was that the poor animal was suffocated. Our party, with the exception of Dr. Kirk, had gone to one of the small lakes to the north of the river, to try to get a shot at a crocodile or hippopotamus, when we were startled by loud shouting in the direction of the

camp. We instantly returned, fearing an attack had been made upon the camp, when, behold! the unfortunate ass was found suspended by the heels from the bough of a tree, and the shouting proved to have been caused by the united lungs of the European and Native escort, in their exertions to remove the unfortunate animal from his unenviable position, and although he was immediately lowered life was extinct. During the night we were much disturbed by the laughing and cackling of packs of hyenas, which had come down attracted by the smell of the dead ass, lying just beyond our encampment. We watched, but in vain; not one would venture within range of our guns, so we gave it up in despair. The following morning not a vestige of the animal was to be seen, not a hair or a bone—all had been carried off. About four hundred yards to the westward of our encampment is a small lake, apparently deep, swarming with crocodile and hippopotami, and again still further to the westward there is another lake, the waters of which have a very sulphureous taste.

After crossing the Hawash the country again displayed much the same character as to the eastward, a barren desert, with, however, this advantage, that the climate is now much cooler. On the 14th of July we at length arrived at the frontier station of his Most Christian Majesty's dominions, but not a soul was there to greet our arrival, or offer us a welcome: this did not please us.

Mohamed Ali, however, having volunteered, was despatched with a letter to the Reverend Mr. Krapf, a missionary resident in Shoa, and we unloaded the camels to dry our tents and baggage, for we had had a smart shower during the night.

At about noon we had almost completed our arrangements for resuming our march, when the Wulasma Mohamed Abogaz, hereditary Governor of the Eastern Frontier, with a disorderly retinue of about three hundred spears, made his appearance and halted about a hundred yards from our encampment.

He sent a message to say that the King's orders were that we were to stop here till a guard of honour arrived to conduct us

into his country; and shortly after he condescended to pay us a visit, accompanied by the Wulasma Moosa and his wild retinue.

As we had much to do with the worthy Wulasma Mohamed Abogaz, a short sketch of him is necessary. He is about forty-five years of age, rather stout, and has the appearance of one who has led a very dissolute life. He has a most unprepossessing countenance, with small deceitful eyes; his head is shaved, he wears no head-dress; his clothing consists of short loose unmentionables, a waistband, and a long cloth of Abyssinian manufacture hanging from his shoulders downwards to the ground—no sandals. After the defeat of the great Mohamedan invader of Ethiopia, Mohamed Izakh, by the Portuguese auxiliaries of the Christian king in the sixteenth century, several of the chiefs of the defeated army seized upon certain portions of the frontier, which they were permitted to retain, owing to the weakness of the Abyssinians, and from one of the most powerful of these Mohamed Abogaz claims his descent.

He holds his lands for military service to the King of Shoa, to whom, at certain periods, he has to pay his respects. In addition to the important post of Governor of the Eastern Frontier he is the keeper of the state prisoners. Alas for the barbarity of the customs! the sole crime of many of them is that of being related to the reigning monarch! A follower of the false prophet, as his name indicates, as bigoted as he is ignorant, and possessing to the utmost extent the Moslem's contempt for the Nazarene, the more so that he is compelled to acknowledge one for his lord and master, it may be supposed that he looked with no friendly eye on the arrival of the white Christians, and this he with difficulty kept from showing on every occasion.

When he paid his visit he was, as I before mentioned, accompanied by the Wulasma Moosa and a host of his followers; one bore his sword of state— an unwieldy straight blade, much resembling the old Roman falchion, with a silver sheath; another bore his shield and spears.

The shield formed of the hide of the Baza (oryx, *Antilope Leucoryx*), an animal forming as it were the connecting link between the cow and the antelope, having straight horns about two and a half feet long, the body shaped like that of the antelope, with long spindle legs, a cow's head and tail, and the cow's gait in running. It is an animal very common in the Dankali country (the only one I ever saw killed weighed 216 pounds). The whole surface of the shield was covered with symbols in silver and brass, the Cross and the Crescent predominating—an unseemly association.

The Wulasma Moosa wore a silver-sheathed sword curved like a reaping-hook, and the extremity of the sheath formed of a fluted silver knob. He formed a striking contrast to his superior; the one was bloated and surly-looking, the other thin and all smiles; yet there was something unpleasant in his appearance also. Of the two I should rather have trusted Mohamed—his countenance could not conceal the working of his mind; the other would smile and stab. Notwithstanding, he was no match for his gruff superior, who some months afterwards caused him to be disgraced, and his silver sword and office taken from him.

The Wulasma repeated what he had before sent by a messenger, that we were to wait here for the King's gunmen; so there was another weary night of watching; for since that night at Goongoonteh we had never ceased to keep a vigilant watch.

Verily, I do think there is not a more inhospitable desert than that we have just traversed. *On one occasion only*, on the banks of the Hawash, did we ever have grass, wood, and water; at the same time out of seventeen horses one only was in a state fit to mount; our mules were almost as bad, for, poor animals! on several occasions they were two and even three days without water. All that can be said of the country is that it is worthy of its possessors, a wild race whose hand is against every man, who fear neither God nor man—indeed, whose whole life is spent in bloodshed, murders of the most atrocious kind being of daily occurrence. Nature appears to have set her curse upon the country and its inhabitants, for it is scorched and burnt up, the greater

portion having been at one time subject to volcanic action, as thermal waters are to be found scattered all about the place. The inhabitants are liars and murderers from their youth.

Our encampment, two thousand feet above the level of the sea, was at the foot of the lofty mountains of Shoa, which towered some six thousand feet above us. It was not a well chosen place; however, with a thorn fence we fancied ourselves pretty secure against wild animals; hyenas in particular were prowling about the whole night.

On the morning of the 15th we moved our encampment to Denel Melei, about five miles; this is the place where all customs are levied.

About noon the Reverend Mr. Krapf and Mr. Beke came down from the capital to us with orders from the King that we were to be feasted and assisted in our march towards the capital, and instantly large quantities of bread were furnished by Mohamed Abogaz, together with two bullocks, and jar after jar of a kind of meal called by them "tej," and a kind of beer, *small, very small indeed,* called "tulla." This day we made our first good meal since quitting Taj, a period of forty-five days, so that ample justice was done to the Chief's good cheer.

In the evening the sound of musical instruments, discharging of matchlocks, and the voices of the multitude proclaimed the approach of Itoo Kotama, General of the Gunmen, and shortly after of Itoo Woldo Lanna, Governor of the capital (Ankobar), who instantly came over and paid their respects to the Ambassador, bringing words of welcome from their renowned master. On the following morning, after much wrangling, we moved on to Fari, about two miles distant only, where the baggage was delivered over to the King's people, after many vain attempts on their part to ascertain which was the King's; had they been told, ours would doubtless have been left behind.

And now we were within the dominions of Sehela Salassie, King of Shoa, Efat, and the Galla—a high-sounding title!

On the 17th, having delivered over all the baggage to the authorities, to be carried on men's shoulders, the country being too hilly for camels, we set out at eleven o'clock in the forenoon for the village of Alio Amba, where we arrived at five P.M. What a contrast to the country we had just left! Our road wound round the sides of the mountains, across running streams of the most clear and delicious water—a great treat to us—the hills crowned with villages whose inhabitants greeted us with loud shouts of joy, for we were "the King's strong strangers," and accompanied by the royal troops, the principal of his Governors, and the General of the Gunmen. Our hearts felt quite light as we wound our way cheerily along, for all around smiled peace, and the country had a refreshing appearance. They had had a few showers, though the rainy season had not fairly set in, which caused the green grass to show itself; we heard the warbling of birds; verily it appeared to us a perfect paradise. Who has not read of the happy valley in Johnson's Rasselas? We fancied that he had chosen this very spot for the scene of his tale.

However, instead of being ushered into comfortable houses, we were huddled up into wretched barn-looking places, swarming with vermin of every kind, where we were destined to remain till the 1st of August. And a very tedious time it was; for on the day after our arrival the rains set in in earnest, so that we could not come out; the nights were cold, and even during the day we were glad to have a fire in the room, and had to endure all the discomforts of the smoke, besides being pestered with visits from people from all quarters of the country. It appears that His Majesty half repented him of having invited so large a body of "gipseys," as they honourably termed us. Many were the tales told of our conquests of foreign lands, which our Dankali friends took good care to exaggerate, and place in the most unfavourable light. "True they are few in number," said they, "but they have with them guns, and fire (alluding to the rockets) which, if thrown upon the ground, will destroy whole armies."

And then the several nobles were afraid that we should make

the King too strong for them. Prophecies were quoted and invented, one that the country would be visited by red men from the East, who would seize upon the country, and destroy all the inhabitants. Another prophecy, however, was favourable. The late monarch had dreamt that during his son's reign men from Egypt (from whence the term "gipsey") should come bringing with them presents such as their fathers never even pictured, and still greater presents should be brought during the following reign.

The only compensation we had for all our vexations was the beautiful scenery around, but this also became tiresome from its sameness.

Below, as far as the eye could reach, extended the inhospitable plains of the Adel; bounded on the north by the volcanic mountains of Ayaloo, to which is attached many a strange tale, and to the south by mountains of the Eto Galla, and about the time of the sun's rising the Hawash might be seen rapidly filling with the rains poured down from the mountains—winding its tortuous course towards the great lake at Oussah, also the smaller lakes of Abhibbah and Laahdoo.

To the north-east, distant about eight miles, is the hill of Gouchoo, on the summit of which is the stronghold of the Wulasma Mohamed, surrounded by a triple stockade, and accessible only on one side. There, in vaults, are confined the state prisoners of the kingdom of Shoa, including the male relatives of the reigning monarch.

To the north the mountains of Emameret, or Mother of Mercy, towered some two thousand feet above the adjacent hills (many a legend is attached to this also), where the King is said to have concealed the riches of his kingdom.

To the westward is the capital, Ankobar, situated on the summit of the range. It was beautiful in the early morning to see the clouds rolling up from the valleys below, and to cast one's eyes around and observe the innumerable cascades in every direction, but all tending to feed the still thirsty Hawash, or still more thirsty plains of the Adel.

It should be observed that the term Dankali is applied to the whole of the tribes inhabiting the plains below; the Adel, or Adaiel, is the principal tribe in this part, and therefore the country is frequently called the land of the Adel.

At a subsequent period it was my destiny to dwell alone in the place for three months; so that hereafter I shall give a more particular account of it. Suffice it that we felt quite a relief when instructions were at length given, on the 1st of August, to prepare for an audience with the monarch of this most *Christian* people, who at length had conquered all his scruples, and determined to receive us at his private residence at Muklewans, only about three miles from this, and about the same distance from his capital.

However, delays were still made, for, instead of proceeding at once to the monarch's residence, we were compelled to halt for the night in some rude huts on a farm still more uncomfortable than our residence at Alio Amba.

The following day set in with repeated showers of rain; we, however, moved forward attended by the King's gunmen firing their matchlocks, loaded *with ball*, in a most indiscriminate manner (it was really a wonder no one was wounded), and at length arrived at some tents that had been pitched for us, within a few hundred yards of the royal residence.

About two o'clock in the afternoon, all being prepared, we a length set out for the palace, all in full uniform, which led some of the troops to observe that it could not be true that the "gipseys" had come to take away all the gold out of the country seeing that they had brought more in than had ever before been seen or the country could produce.

But even now, after we had entered the enclosure round the palace, more delay was necessary to show the dignity of the monarch. "He might be sleeping;" so we were ushered into a dark room which had recently been used as a granary, where we were gazed at by all the court menials, until at last it pleased His Majesty to send for us.

We were ushered into the royal presence at last. The apartment was a rude thatched building. In a sort of alcove reclined the monarch, immediately surrounded by his pages, and squatted on the floor on either side the throne were the several nobles of the kingdom all bare to the waist—for none of his subjects dare appear in the "presence" otherwise; and in immediate attendance, as master of the ceremonies, stood the Boulder Abbul, or introducer, with a green rod as the symbol of his authority. Immediately opposite the King was a similar recess, adorned with "kitchen material;" the walls around were hung with the royal shields, about forty in number, somewhat similar to that described as belonging to the Wulasma Mohamed, and several matchlocks, with a few double-barrelled percussion guns.

I have observed that the King reclined in a sort of alcove (which was raised about four feet from the ground); he was supported by silken cushions, had a silken canopy overhead, and a splendidly embroidered footcloth under him; some old Persian carpets were spread in front of the throne. Doubtless he had been anxious to make an impression. The monarch had no headdress or covering for his feet; his hair was frizzled up and well greased; he had silken small-clothes, and the usual Abyssinian robe but adorned with several broad red stripes at each end and also in the middle. He had evidently determined to receive us with reserve, and as we entered he glanced at each of us with his one eye (be it observed, he has lost the use of the other), returned our salutation in a scarce audible tone, and then begged us to be covered and seated:—we had previously sent our chairs, which were placed in front of the throne.

The European escort had been left behind with the little gun, which, after they had fired a royal salute in our own honour, they brought up in front of the door.

After the letter from the Bombay Government had been delivered, and the usual compliments, and after the Ambassador had replied to each of the many anxious questions of the monarch of How are you? Are you quite well since your journey? and

a host more to the same purport, the presents were at length called for.

A magnificent musical clock, musical boxes, a Brussels carpet, dress swords, silks, muslins, Delhi scarves, *ad infinitum*, were displayed before the King, to each of which the answer given was "May God reward thee! May God restore it unto thee!" with the utmost gravity.

The escort then made their appearance, and went through the manual and platoon exercise. At the moment when the movement was made to receive cavalry, the King exclaimed "Ah, that will do here, but would they thus kneel before the cavalry of the Galla?" They retired and brought in the muskets; hitherto the King had retained his gravity, but about the time the hundredth musket, with its bright polished bayonet, was laid before him, he gave vent to his feelings in a prolonged shrill whistle. Ye gods! what an unkingly act! Shortly after we took leave, and were that evening regaled with all the luxuries the royal kitchen afforded. Upon the whole I was disappointed with the appearance of the King; although only forty, he appeared to be full fifty years of age, caused by the very dissolute life he has led: his eye, it is said, was lost by disease.

On the following day we had a private audience of His Majesty, that is to say, only the immediate retainers of the King were present; the remainder of the costly gifts were then spread out for His Majesty's acceptance, with the ammunition and the three-pounder field-piece. To initiate him into the use thereof we had some artillery practice in the evening, at which he appeared perfectly delighted.

In the evening the King's confessor, a dwarf three feet six inches in height, aged about fifty, was sent with a speech from the throne which was to the following purport:—"During the reigns of seven kings" (the limit of the present dynasty) "travellers have from time to time arrived from far countries bringing with them strange things but none have ever brought such things as you this day have given to the King; none have wrought the wonders that

you have this day performed. May friendship, lasting friendship, exist between your Queen and me! saith Sahela Selassie; from this day ye are my children, Sahela Selassie is your father." A suitable reply of course was returned. Beeroo, the favourite page, a lad of about twelve years of age, son of one of the nobles, was sent some time after dusk with a huge pie from the royal table highly seasoned with red pepper, and bearing a salutation from the King: "May my children sleep well!"

Wednesday, August 5th.—Having had another private audience we took leave, and proceeded towards Ankobar, winding round the sides of the hills, along very narrow pathways, and after a ride of about an hour and a half arrived at Ankobar, amidst the universal greetings of the inhabitants, who were loud in their praises of the munificence of "the King's strong strangers."

Here we were shown to a house certainly superior to any we had yet seen, the roof of which had suspended from it the inner fly of a tent, and the walls surrounded with its "*kunnauts*" thus dividing off separate apartments. We fancied ourselves tolerably comfortable. The night was very cold, the thermometer 48 Fahr., everything very damp from the continual rain. In looking at these Abyssinian dwellings one is reminded of the saying that man's first attempt at architecture was in imitation of the birds. Verily, these people have made but little improvement thereon. Here there is no attempt at laying a foundation, no levelling the ground beyond the removal of a few stones perhaps, that may be inconveniently in the way; but, having chosen the spot on which to build his dwelling, the Shoan commences by driving into the ground, in a circular form, a number of stakes of the requisite dimensions; these are bound together at intervals with ropes made of green twigs: this forms the interior. Another circle similar to the other is formed six to ten feet beyond the former one, and is generally plastered over with mud, having gaps here and there to answer the purpose of windows. If two doors are required, they are invariably placed opposite each other. A conical roof is generally prepared, the frame

of which rests upon the stakes, and projects some four or five feet beyond the outer wall. It is also supported by a beam laid across them, on which there is a pole to support the centre. The houses are in general well thatched. The inner court is inhabited by the master and mistress, the outer indiscriminately by slaves employed in grinding wheat, cooking, &c., and by animals—mules, horses, sheep, &c. Fires, which one can hardly dispense with, are a great nuisance, inasmuch as there is no way for the smoke to escape otherwise than through the doors or the so-called windows.

A Shoan requires but little furniture, and of cooking utensils still less. A cot of rude manufacture, no mattrass, but merely strips of cowhide laid across and across, a wicker table, formed something in the shape of an inverted hat, and chairs (esteemed too great a luxury to be used as with us) of sufficient height to eat from when seated on the bare ground. Leathern jars for their beloved beverage "tulla," or very small beer, a few horns to serve for drinking-cups, comprise nearly the whole of the former; andas for the latter, among a nation who generally live on raw meat, it cannot be supposed that they have made great advancement in their *cuisine;* a few earthen pots, and a flat baking-pan sometimes made of iron but more commonly of clay, are found more than ample. Bedding they have none, the long robe worn in the day answering the purpose both of sheets and coverlid at night.

And these were the dwellings we were destined to occupy for several months.

But a brief sketch of the history of this once famous province of the mighty empire of Ethiopia will not be uninteresting.

The monarchy of Shoa is of comparatively modern date, the present being the seventh king from the founder. They trace their pedigree to the "queen of Sheba" who went to Jerusalem "to hear the wisdom of Solomon," and who, they say, was queen of Ethiopia. It would appear that the wisest man that ever lived, not content with his "seven hundred wives, princesses, and three hundred concubines," became enamoured of this queen, and, to

show how much he was flattered by the visit of so great a sovereign, gave unto her all that her heart could desire, even "whatsoever she asked;" "so she turned and went to her own country, she and her servants;" and the Abyssinians look with great respect on their monarchs, considering them as the lineal descendants of Solomon by the queen of Sheba.

It is well known that the Ethiopians were a mighty nation, tha they conquered a great portion of Arabia, and even attempted the conquest of its "Holy City," but "the Lord rained hail upon them from heaven, each stone as big as a pigeon's egg, and utterly destroyed their army." (See Sale's Koran.) The fate of Ethiopia was similar to that of the Roman empire: attacked on the south and west by fierce tribes of the Galla—those Goths and Vandals of Africa—and on the east by the followers of the false prophet under Mohamed Izakh, whose descendants dwell at Aussa, in the country of the Dankali, they were at length compelled to give way. Assistance was asked for and obtained from the Portuguese. Their successes, though brilliant, were but of short duration. The fate of Ethiopia was sealed; each chief endeavoured to secure for himself some portion of the dismembered empire; and we find at the present day the northern province, with its ancient capital, Gondar, of which Ras Ali is Chief, and Tigré, of which Wabi is Chief; then in the extreme west, Gojam and Damot, of which Beeroo is Chief. The plain between Shoa and Gondar is inhabited by the Wooloo Galla, who have become converted to the Mohamedan faith; and, lastly, there is the southern portion, Shoa, of which Sahela Selassie is the Chief.

Still the Christian portion all acknowledge the supremacy of the high priest at Gondar in all ecclesiastical matters. He is appointed by the Greek patriarch at Alexandria.

In the south-west portion of Shoa there is the ancient city of Tegulet. It is built on a table-capped hill accessible only on one side. This was for a time the capital of Ethiopia, in its wars with the southern Galla: it was here that the Portuguese embassy was received; now it is a mere heap of ruins.

Sahela Selassie, whose name signifies "the Bounty of the Trinity," was twelve years of age when he ascended the throne, and at the time of our arrival had reigned twenty-eight years. He makes three expeditions yearly against the Galla, and has conquered a considerable portion of the lands lost by his ancestors to these wild people. There are stated periods for these expeditions, which remind one of the saying of Scripture "at the time when the king went forth to battle."

Though a despot he is not cruel, at least to his subjects,—only one, a person of some distinction in the country, having been put to death since his accession. The career of this person is not without some romantic incidents. Itoo Metookoo, for such was his name, had been raised from one post of distinction to another by his sovereign, for his valiant conduct in the field, until he was made governor of the conquered Galla to the southwestward of the capital, and as such became the most powerful subject in the kingdom. He had the temerity to propose allying himself with the monarch by marrying one of his daughters, for which he was sentenced to be confined in Gouchoo, the state prison before alluded to, but from which he managed to effect his escape, and fled to the seat of his government.

Having collected a large army he determined to depose the King and seize upon the throne himself. One of his sons informed the King of his father's intentions, but was not believed, and was compelled to join his father from the ignominy with which he was treated by his sovereign.

The King upon subsequent information prepared to meet the danger, and surrounded Angollala, where he was then residing, with a rude wall, sufficient, however, to keep off the Galla horsemen, and then, having assembled his forces, marched forth to meet the rebel army which was approaching.

The King halted in the plain of Angollala, in a well chosen position, and had pits dug and stakes driven into the ground to check the advance of the enemy; a severe battle was fought, in

which the King was victorious, and the rebel leader made prisoner and again sent to Gouchoo, from whence he a second time managed to effect his escape, but, instead of flying from a country in which he had so much to fear, he proceeded to the royal residence, where the King was sitting in judgment, and there braved the resentment of the monarch. He was seized—but not till he had killed and wounded several persons—and, in accordance with the sentence passed by the assembled nobles, was stoned to death. He is described (this occurred only about seven years before our arrival) as having been a tall muscular man, and one much respected for his valour, as well by friends as foes. His sons are still living, and one of them has been promoted to great honour—he who gave the first intimation to the King—but it is said that Sahela Selassie secretly fears him. The King has gained much power by this timely defeat of so renowned a warrior, yet the unfortunate rebel is always spoken of with respect.

His Majesty's principal residences are Muklewuns, Ankobar, Angollala, and Debra Berhan, or the Monastery of Light.

They are all built on the summit of conical hills, and well fortified by stakes around, or stockades. The description of one will serve for a description of all; so I shall just give an idea of Ankobar. The ascent to it is by steps cut in the sides of the mountains, and at the surface there is a cleared space or courtyard, surrounded by the royal kitchens and outhouses; in this place the King's workmen are employed under his own eye, he being generally seated in a balcony commanding a view of the whole court.

Here also he sits in judgment daily for a certain portion of time, being assisted in the distribution of justice by the *four chairs*, men who are privileged to sit in the "presence" on iron chairs; he can, however, overrule their decision.

Every morning we were disturbed at an early hour by loud cries of "Abiet!" "Abiet!" proceeding from the stentorian lungs of the middle-aged, combined with the shrill accents of the *softer sex* and children, and the feeble voice of the old man, lifted up against

the oppressor. At a given signal the gates are thrown open, and the crowd sent into the "presence," where they immediately prostrate themselves to the earth, bare to the waist.

At length order is restored, and each individual in turn is permitted to state his grievances. Some cases were trifling indeed, and it was laughable to observe the air of wisdom adopted by the sages "the chairs," and the patience with which they listened to each trivial case.

A burly-looking savage would step forth and state, with much action and energy, how his mule had been fastened in its place and by some strange accident had got into his neighbour's field, who had seized it, and refused to restore it until compensation was made for the injury his crop had sustained. "Sahela Selassie eniot! (May the King die!) I did not send it there." The other in reply would say: "Sahela Selassie eniot! this neighbour's mule has done me injury to the value of several pieces of salt, which he, the owner, refuses to pay me." Then after the monarch's brief judgment, "Pay him," another pair are brought forward, and so on.

It is a singular custom that of swearing by the life of the King, but it prevails throughout the kingdom; their greatest asseveration, however, is "Be Sahela Salassie Umbus! By Sahela Selassie's God!" He himself swears "May Woosun Juggut die!" (his father, who has been dead this long time.) In the villages the people swear by the life of the Governor of the district in the same way. The custom even prevails amongst his Mohamedan subjects.

We were detained at Ankobar, scarcely ever moving a yard from the house, until the 23rd of September, when we were invited to pay his Majesty a visit at Debra Berhan, to be present at a review of a portion of his troops. After the usual wrangling and squabbling about mules, baggage, &c., and being half-deafened by the repeated cry of "Sahela Selassie eniot!" from old and young,—man, woman, and child,—we at length made our escape, and after a ride of about an hour descended some fifteen hundred feet to the valley of the Chaffa, through which the river Izabra flows to add

its mite to quench the burning thirst of the plains below. Having crossed it (it is a miserable river, or rather a brook; the meaning of the name is "He shall not be pardoned"), we scrambled up the mountains of the Chaka to an elevation of some fifteen hundred feet above Ankobar.

On gaining its summit an extensive plain lay before us, extending as far as the eye could reach to the westward, the ground slightly undulating, covered with fields of various grains; the tall grass moving to and fro in the wind gave it a wave-like appearance, reminding one of old times at sea.

To the north-eastward the peak of Emamaret reared its black summit almost to the skies, and to the eastward the contrast was very striking—a waste, a desert, a howling wilderness; and as the wind bore along huge columns of sand it appeared that "the Spirit of Evil" was still at his post. The Dankali when they meet any of these flying columns of sand, cut at them with their creases or daggers, exclaiming "Aooz bellah el Shitan el Rajeem!" "I fly for refuge to God from Satan the stoned!"

After halting here a short time to admire the prospect, we again pushed forward to Debra Berhan, where we arrived at about 3-30 P.M.; it is twenty miles W.N.W. of Ankobar.

September 25th.—At about eight o'clock in the morning we were summoned to the "presence," whither we accordingly proceeded in full dress.

The King was seated in the porch of the palace, surrounded by his courtiers. A Persian carpet was placed at the foot of the steps, and several hassocks for seats for our use. Our escort performed the manual and platoon exercise, and fired several rounds of blank cartridge. The King appeared much pleased with the rapidity with which they loaded.

Here we found tents prepared for us about half a mile from the palace, which was built on a rising ground, surrounded by a loose stone wall, and four rows of stockades, rendering it thus a stronghold against the Galla.

The surrounding country is highly cultivated, and bears testimony to a long reign of peace; but there is a great sameness in the appearance, scarcely a single tree or aught else to diversify the scene for miles.

Towards evening people flocked in from all quarters, either to take part in or to be spectators of the review.

Debra Berhan is in latitude 9° 42′ 11″ N., Ankobar in 9° 34′ 47″ N.

A short time afterwards Itoo Lestowald appeared with his troop of menials, four hundred in number. These are attached to the royal household, and are generally employed to convey messages to and fro, and to act as spies for the monarch, being placed with strangers on their arrival in the kingdom to act as "Janissaries." They are styled Aferoch Phual Afresol.

These men came in dancing, shouting, and capering about like madmen, each furnished with a rod of green rushes. On entering the "presence," at a given signal, they all made a most terrific shout, and threw their rods down at the foot of the temporary throne and then squatted down in four rows.

Shortly after, a horseman rode in, fully accoutred for war, who as he gallopped up and down between the seated Aferoch, kept shouting out "Ana Gaita folaje!" "I am the King's slave!" and shaking his spear at the imaginary foe dared the Gallas to the combat. At this period the Aferoch jumped up and gave a loud roar, probably intended to imitate that of the lion.

He retired and a foot-soldier next appeared, went through the same antics, and retired also. Then the order was given to clear the court, and His Majesty dismissed us by telling us we had better go home and get something to eat. We returned to the tents, but found that our worthy Abyssinian servants had devoured all that had remained from the previous day.

In about half an hour the head blacksmith, Itoo Habti, who appears to act as master of the ceremonies in the introduction of all foreigners, and has the confidence of the King, being one of the principal men in the kingdom, came to usher us once more

into the royal presence. Following him, we were shown into a small tent which had been prepared for us close under the walls, and to the left of a temporary throne erected on the walls, where His Majesty was seated, surrounded as usual by the pages and others of the household; at the foot of the throne was spread the Brussels carpet hanging down over the wall, and all were dressed in their best. The gun was placed near a pole some three hundred yards in advance of the King.

We were graciously received and accommodated with bread, raw meat, and mead in abundance. The review commenced by Itoo Kotama bringing forth his gallant band of gunmen, in number about six hundred, chaunting forth songs in praise of the "Bounty of the Trinity," and shouting defiance to his enemies, the worthy General, in his cracked voice, screaming "Behold in me the King's great warrior! I have slain the Galla till their blood flowed like water! I am the King's slave!" to which his worthy followers replied by a loud shout of "Wo-Wo-Wo!" in a kind of chaunt. Having discharged their muskets and matchlocks in what might truly be called "independent" firing, they advanced to the foot of the throne, bared themselves to the waist, and fell prostrate to the earth. They then arose, and marched past, shouting and singing as they came, and their General galloping up and down their ranks screaming as if he were frantic.

These are the King's favourite troops, and were the only portion allowed to come up to the very foot of the throne, the others not being permitted to approach nearer than three hundred yards. Itoo Kotama was clad in silken small-clothes, his "loins girded up" with some sixty or eighty yards of cloth, wearing a particoloured chintz waistcoat, and the skin of the lion buttoned round the neck and hanging over the left shoulder. He had a silver-sheathed sword, his shield (carried by a young man his shield-bearer) was studded with silver devices, the Cross predominating. On his arm he wore a silver gauntlet, and armlets of the same metal and ivory above his elbow, and his appearance altogether was the very type of the savage warrior.

Itoo Kotama is by birth a Galla, but taken prisoner in one of the King's early expeditions, his youth and his comely appearance pleased the monarch, and he was spared the brutal infliction of the knife, which is indeed but too common among the Amhara, and subsequently, for his fidelity and bravery, he was advanced to his present post, and enjoys no small share of his sovereign's confidence. Thirteen Governors passed by in the same order as the gunmen, with their several contingents, varying from six hundred to a thousand each, mostly cavalry, and lastly the Galla cavalry, under Itoo Maretch, who had been drawn up on one side of the ground.

These were the finest body of men, in number about two thousand. They came forward at a hard gallop in a double line, and pulled up so suddenly that their horses were almost thrown upon their haunches. "I have slain men!" shouted forth Itoo Maretch as he approached to make his obeisance; he then galloped off along the line of his followers, and returning shouted "I am the King's slave! Behold in me the Father of Warriors!" and then throwing his spears at some imaginary foe (which were nimbly picked up by his shield-bearer) and throwing his sword, his men gave a loud shout, then gallopped past, and were soon lost in a cloud of dust.

Itoo Maretch was habited much after the manner of Itoo Kotama, excepting that hitherto he had disdained to accept of any of the silks or satins brought by the "gipseys," and in addition to the ornaments worn by the latter he had the "Akoo Dama," which is worn only by the bravest of the brave." It is a silver bar which is fastened across the forehead, and to which there is appended a row of silver chains reaching below the eyes, and at each extremity of the bar down to the shoulders, imparting a peculiarly wild appearance to their swarthy features. There were several Governors who had been honoured with this royal mark of distinction, but none did it become so well as Itoo Maretch.

Shortly before the approach of Itoo Maretch with his contin-

gent we were requested to take our places by the gun, in order that "the King's strong strangers" might be seen, and to fire the gun quickly.

We fired about thirty rounds, till the little gun danced about in fine style. These valleys had never before been disturbed by the roar of cannon. Great astonishment was depicted in every countenance.

During the review a messenger arrived from Tajura bringing us letters &c., amongst others a very peremptory one command ing my *immediate* return to Aden. I had before this volunteered to proceed to Harrar, and had obtained our Chief's sanction, so that I was not much put out by it.

At about three o'clock in the afternoon all was over, and we departed to our tents. I should think at least twelve or fifteen thousand men must have passed by: the effect was striking, and gave one some idea of the power of the Christian King.

We were feasted liberally, and in the evening we astonished the surrounding thousands with the display of a few rockets, doubtless to the great dread of the distant Galla.

The following day all rested from their labours, and at an early hour the day after we accompanied the King to another of his "palaces," Angollala, distant about five miles south-west.

His Majesty was escorted by about a thousand cavalry; he rode on a mule in advance, and had a crimson umbrella carried on either side of him, the sign of royalty. Our road lay over undulating ground, and as we advanced troops of horsemen joined the cavalcade. As soon as they approached within two or three hundred yards of the umbrellas, they dismounted and fell prostrate to the earth, in which posture they remained till the King passed by. One wild horseman rode in front of the King curvetting backwards and forwards anglewise with the road.

We passed the spot where the daring rebel Itoo Metookoo in one night slew a thousand of the King's subjects, and also the site of the great battle wherein the rebels suffered so severe a defeat.

Tents were prepared for us here as at Debra Berhan; these tents are made of a kind of coarse black woollen cloth, and are similar to those used by the gipseys in England, having a pole to support each end, and one along the centre, the sides being pegged down to the ground.

Monday, 27th.—We had a private audience with His Majesty, who has now got over all his fears, and treats us with confidence. Immediately on entering his palace he dismissed all his attendants, and throwing off all reserve seated himself beside us on a couch. This is the only stone building in the country, and was erected by an Albanian named Demetrius.

After he had expressed his great admiration of all our guns we offered them for his acceptance; he set aside three from which to select one, and as we took leave he said "You are all my children; I will show you my country. Sahela Selassie will give you great things. May Woosun Juggut die!"

28th—His Majesty, accompanied by two hundred men, took us out to show us his country. In passing a pool of water the escort were directed to take up their position around, and we were invited to see the royal sport of this mighty monarch, namely, shooting wild duck! To his annoyance, more fell by the hands of the "gipseys" than by his own; no one else dared to fire.

We returned in the afternoon to our tents, the weather delightfully cool.

On the 29th it was intimated to the King that I had been ordered to return to my country, and his assistance was requested in forwarding me by Harrar, to which he gave his consent, and promised me a letter of introduction to the Emir, or Prince, of that country.

While in command of the "Euphrates," and after that, I had received a good deal of information regarding Harrar, and it had long been my wish to visit the place. Prior to my recall I had received permission from Major Harris to go there.

On the 1st we returned to Ankobar, the mission to prepare

for the approaching expedition against the Galla, and I for my journey to Harrar. A proclamation was made prior to our quitting Angollala to the effect that the King had enemies and would defeat them. Certain of the Governors were cited to appear with their several contingents at a certain spot, with provisions for twenty days. Eighteen days was the time allowed them to prepare for the expedition against the enemies of the King, and the concluding part of the proclamation was that he who failed, his family, slaves, and property should be confiscated to the mighty monarch, and remain his for seven years. I now commenced making preparations in earnest, and on the 3rd of October went to Alio Amba to one Abdool Liki, Chief of the Harrargi, an individual whose acquaintance I made at the review at Debra Berhan, and who on that occasion was suffering from ophthalmia. I therefore supplied myself with the necessary medicines, hoping to gain his favour, and thus be enabled to carry out my long-cherished wish of paying a visit to his country.

I was received with much kindness by Abdool Liki, and spent the day with him. In the course of conversation I mentioned that the King had given me permission to quit Shoa, and had promised to furnish me with a letter of introduction to the Emir of Harrar. He replied that if the King sent me it would be well, but at the same time tried to dissuade me from attempting the journey. I returned to Ankobar in the evening.

October 7th.—A messenger arrived from the King saying that he was anxious to see me before I left his country, and that he would do great things for me.

October 9th.—The Reverend Mr. Krapf having kindly offered to accompany me to Angollala to take leave of the King, we quitted Ankobar at 7-20 A.M. Descending to the valley of the Chaffa, our course lay W.N.W., along the left bank of the river Irahra ("He shall not be pardoned"), which we crossed about six miles from its source, at a narrow part and a very tolerable ford, and from thence ascended the Chaffa. There are four roads over this mountain, the

northernmost is the *King's own road;* we pursued the one next to it. The ascent was very gradual to the height of about fifteen hundred feet above the level of Ankobar, or nine thousand five hundred feet above the level of the sea.

Having attained the summit, we had an extensive view of the surrounding country. The sky was beautifully clear, and the sun shone forth in all his glory, which was very desirable, inasmuch as there was a bleak north-easterly wind.

To the eastward, as far as the eye could reach, extended the inhospitable and parched up plains of the Adaiel, bounded in the extreme distance by the mountains of Ayooloo and Haybooti; the lakes of Aihibulloo and Laahdoo were very distinct.

To the north-east about five miles, still towering several hundred feet above us, stood the frowning black mountain of Emameret, or Mother of Mercy.

To the westward, a striking contrast to the plains of the Adaiel, lay those once belonging to the pagan Galla, but now to the Christian King of Shoa, in a state of high cultivation, the token of a long reign of peace. It was indeed as it were a moving sea, the crops waving to and fro with the wind, the ground gently undulating with a gradual descent to the south and west; here and there might be seen a solitary tree, marking the spot where once stood a Galla village. The religious ceremonies, if so they may be termed, of these people are always performed beneath the shade of a tree. After having halted for a short time to admire the surrounding scenery, and to refresh ourselves and our animals, we again continued our journey, and at two o'clock in the afternoon arrived at Angollala, the distance from Ankobar being about twenty-five miles. About an hour after our arrival Itoo Habti, Chief of the Blacksmiths, Introducer of Foreigners, and one of the most confidential of the King's advisers (if the despot can be said to have advisers), called to see us, bringing a present of two loaves of bread, ten eggs, some dried meat, &c., besides which we received the

usual "dirgo" or daily allowance from the King's kitchen, and a tent was pitched for me close to Mr. Krapf's house.

After the usual compliments had passed, Itoo Habti rose to take leave, saying as he quitted the tent "All is arranged; the King will send you away with great honour."

On the following day, being anxious to pay our respects to His Majesty, we waited till near noon (for Itoo Habti had promised to call early to usher us into the King's presence), and then proceeded to the palace, in the outer court of which the worthy individual was having his hair dressed, so we had to wait some time, until the last finish had been given to it, when he condescended to lead us to the "presence." The King was seated in the porch of the palace. After the usual salutations and inquiries had passed, Mr. Krapf told His Majesty that I had called to take leave of him, and to request a letter of introduction to the ruler of Harrar. To this he replied "My son, why do you wish to leave my country, having been here only a few days? You must accompany me to the expedition against the Galla, which will only last ten days; after that I will let you go, and will give you many things. My son, why do you leave my country?" It was explained to him that I had been recalled, and that my Queen would be angry if I did not return soon. To which he replied: "Say to your Queen that Sahela Selassie would not let you go; he wished you to see his country."

Monday, 11*th October*.—We were awoke at dawn this morning by the loud cry of "Abiet! Abiet!" proceeding from the stentorian lungs of about thirty of His Majesty's liege subjects appealing for justice against their oppressors. His Majesty holds a court daily, and he dare not refuse to listen to the complaint of the meanest subject, lest his *name should be destroyed*. He generally sits in a kind of verandah. The four Judges, or as they are called the Wambewateh or Chairs (being privileged to sit on iron chairs in the "presence"), are seated immediately below him, and try each case in succession. The King confirms, modifies, or cancels their decision.

Even when the King has been out riding I have frequently observed people throwing themselves on the ground before him and crying out "Abiet! Abiet!" He would sometimes settle the matter at once, at others appoint a time for hearing it.

After innumerable vexatious disappointments, the King at length consented to my departure from his kingdom, that is, he permitted me to go towards the frontier to make preparations for my departure, presented me with a mule, and sent a message to the Governor of the frontier to assist me. As will, however, hereafter be seen, the Governor did not pay that strict attention to the King's wishes which the generality of his subjects were in the habit of paying.

The 18th of October is a day ever to be remembered by me. At the earliest dawn there was an unusual bustle and confusion; we had all assembled at Angollala, Major Harris, Graham, and the other members of the mission in readiness to accompany the King on his expedition against the Galla, myself to obtain final permission to leave the country, and once more to brave the dangers of the desert in order that I might return to civilised life.

This was the day appointed for the assembling of the King's army at a place called Waloo, about five hours' journey to the southwestward of Angollala; Governors, Deputy Governors, freemen and slaves, and even women and children, were seen in all directions, as if actuated by one and the same mind, rushing forward to the appointed rendezvous to swell the hosts of the Christian despot.

It was a stirring sight to see with what spirit the royal commands were attended to. At last the royal trumpets gave warning that the King was leaving the palace, and it became necessary for me to part from my fellow-travellers. In a few moments they were gone. I stood alone gazing in vain to catch a last glimpse of them, for they were soon lost in a cloud of dust, and I felt for the first time alone in a strange land. We had shared dangers and much hardship; the kindness of two individuals in

particular I shall never forget: long may they live to enjoy the society of their numerous friends! Who could know the author of "Wild Sports in Southern Africa,"—that mighty Nimrod, that fearless traveller,—and not admire his character, not feel at once a desire to be considered the friend of such a man?

My ride back to Ankobar was a solitary one; I had not even a servant with me. I could have cried from very bitterness of soul, and then the thought passed through my mind, Shall I ever again see those from whom I have just parted? Shall I ever see my own country again? Shall I ever be able to pass in safety through that desert dreary and inhospitable, the abode of thieves and murderers? My answer to all these questions was, as it would be now: Thy will, O God, be done! I *did* pass in safety through that dreary desert; I *have* seen those friends again; but my country, England, the pride of the universe, am I ever again to visit *thee?* Thy will, O God, be done! I still say.

And now from this day my trials commenced in earnest. I did not arrive at Ankobar till late in the afternoon. Our house was deserted; but this was not a time for vain regrets. It was necessary for me to "be up and doing." On the following day I rested, and the day after proceeded to Alio Amba, where the principal market is held every Friday, and there took up my abode to make preparations for the journey. As soon as I had obtained lodgings and got all my baggage removed from Ankobar, I determined upon visiting the Wulasma Mohamed Abogaz, hereditary Governor of the Eastern Frontier, to ascertain what instructions he had received from the King.

October 21*st.*—Having obtained the assistance of one Hajji Sayad as an interpreter, I proceeded at an early hour towards Gouchoo, the residence of the Wulasma, about six miles distant from Alio Amba. Our road lay over a hilly country intersected with numerous ravines, and crossed by three inconsiderable streams, namely, the Jami, Dinki, and Wamburroo; the last named flows round the foot of Gouchoo, and all flow eastward. At this period they had only about sixteen inches water in each, and varied in breadth

from thirty to eighty yards. The hill of Gouchoo is only accessible on one side, and that is very steep; the residence of the Wulasma is at the very summit, and surrounded by a triple stockade, each about twelve feet high—for here, as mentioned in a former part, are confined the male relatives of the reigning monarch. It was near the harvest-time, and the whole country was groaning under the hand of all-bountiful Nature. Grain of various descriptions were almost ready for the reaper. *Jowari (Holcus spicata)* appeared to be the most abundant, and grew to a great height.

We were about three hours on the journey, but our ride was a very pleasant one. Game rather scarce:—indeed we saw but a few of the small kind of antelope generally known by the name of Salt's antelope, and some few beautiful specimens of the feathered tribe. We found the Wulasma, truly *à l'Abyssine*, squatted on a stone by the roadside a few hundred yards in front of his dwelling with about twenty of his immediate followers, dispensing justice to all who chose to demand it. After the usual salutations, and on his inquiring to what he might owe the honour of this unexpected visit, I told him that I was about to leave the country, and wished to know if he had received any instructions from the King about me? He made no reply, but after a while inquired if I were a follower of Islam? On my replying in the negative, he begged I would go to his house and refresh myself (it was the month of Ramazan). I accordingly proceeded thither, and was warmly welcomed by his wife and daughters. Food was instantly set before me, and having satisfied my inner man the young ladies became very inquisitive, asking me all sorts of questions, and examining every part of my dress. All this took place during the absence of their mother, the wife of the Wulasma. Immediately on her return they resumed their occupation, spinning with true Mussulman gravity. The wife of the Wulasma was about thirty-five years of age, well formed, and with some pretensions to beauty; she had five daughters, the youngest of whom, about thirteen years of age, was decidedly beautiful, a brunette with dark eyes, and long dark eyelashes, arched eyebrows, well-formed lips and mouth—indeed the prettiest girl I had seen for

some time. She was, as is the case with most beauties, fully aware of her charms, and withal very coquettish.

Her mother again quitting the room, she came to me and said in the most piquant manner imaginable, "You Captain, I am told that all white people are exceedingly clever, and have great knowledge of medicine; my eyes are weak, pray give me something to do them good." Although she pretended to be displeased at my answer, it was evidently what she expected: "Your eyes are only too beautiful, and are more likely to cause harm to others."

Opposite the door by which I entered was a long passage, which was crowded with the attendants of the unfortunate prisoners; this passage led to a staircase communicating with the vaults below, where their masters were confined, and for what crime?—I am tired of repeating it—merely that of being allied to the reigning monarch.

I was shortly after again summoned to the presence of the Wulasma. I found him at the same spot, attended only by one of his nephews, by name Jalee; after conversing upon various subjects, he at last told me that he had received instructions from the King about me, and that I should be forwarded immediately. Alas! I was detained three months. Upon the whole my visit was satisfactory, for before leaving I presented the Wulasma with a shawl, a box, &c., and we parted on very friendly terms. And now I set to work in earnest to prepare for my journey. It would be tedious to relate what passed daily; I shall therefore allude only in general terms to my residence here.

In the first place I hired a hut belonging to a Mohamedan woman a native of the place, a widow with two children; her husband had been killed on his way to Harrar by the Adaiel. Her name was Miriam; she acted as my housekeeper, so that I had not the trouble of attending the markets. The hut was nearly circular, with a sort of box attached to it about ten feet in diameter; my bed was placed in the box or recess. There was a rude court on one side for visitors, the kitchen on the other side; so

that it at once formed bedroom, parlour, and kitchen. It was so scantily thatched that it would keep out neither wind nor rain—quite a Jack Straw's house.

A few evenings after I had taken up my abode there, Hajji Sayad being in the hut, my worthy hostess, having prepared coffee and burnt frankincense, asked Sayad to say a prayer; he quoted part of the Koran, and concluded with "May the Most High God protect and preserve him from all his enemies, and may he return to his father's house in peace!" my hostess continually repeating "Ameen, Ameen." I was indeed much affected, for they both appeared to be sincere. During a sojourn of three months I experienced many acts of kindness from these poor people; verily they acted the part of good Samaritans.

Many people called to see me, so that, what with preparing for the journey, &c., my time was fully taken up. On the 27th of October I received a visit from Imeeat Dajah, a Mohamedan devotee, one of the most unprepossessing creatures I ever saw—in fact, ugliness itself—about five feet ten inches in height, old and wrinkled, with filthy rags about her person, and an immense number of charms, packed up in red leather bags attached to each other and suspended round her neck in the form of a necklace, reaching considerably below her waist. I really never saw anything so frightful, such a fiendlike specimen of humanity. She said that hearing I was about to depart alone to brave the dangers of the desert, and to tempt the ready daggers of those midnight assassins the Adaiel, she had called to give me her blessing. Having come for so charitable a purpose I could not do less than make her a present, and accordingly gave her four pieces of salt, upon which she arose and with uplifted hands blessed me and said, in a sort of prophetic tone, that by the grace of God I should return in safety to my country. The instant she quitted the hut Miriam and Sayad kissed my right hand, and the former said, "The Lord be praised that caused you to behave as you did towards that woman! she has blessed you, and her words never fall to the ground. Now I know that you will return in safety to your country." Better this,

certainly, than that she had cursed me. It appears that her father was a very devout Mohamedan, and died when she was very young, since which she has taken up her abode at his tomb, living on the charity of strangers. She is about sixty years of age and a virgin. Scarcely a caravan arrives or departs without a collection being made for her. On the following day I was sitting alone in my hut and meditating upon what I had seen and heard the day before, when I received a message from one Alee Arab, a Tajuran, begging me to come and see his slave-girl, who was very sick. I went to his house, about half a mile off, and saw her, a poor child of about ten years of age, a native of Garagin. They told me that she had not eaten anything for many days, that she had no pain but would scarcely answer the questions put to her. Poor thing! she appeared to be actually pining away. She was brought here but a few weeks back, and no doubt she was fretting for parents, sisters, and brothers. I recommended that she should be treated with kindness, and that attention should be paid to her slightest wants, so that, if possible, she might be led to think less of her home and friends.

On the 31st of October, hearing that the King had returned to Angollala, I left at daybreak to pay my respects to him, and also to see how it fared with my countrymen. I arrived at Angollala at four o'clock in the evening. Itoo Habti brought me a message from the King: "My son, why did you remain behind? you did not act well in remaining. Did I not tell you I should be away only ten days? Have my people behaved well?" I replied that I had difficulty in procuring beasts of burden, and that his people had behaved well; and I sent my congratulations to His Majesty on his success.

The following day I had an interview with the King, who assured me that he had given orders that I was to receive every assistance from the Wulasma Mohamed and his people, and that I might depart from his kingdom as soon as I wished. I returned to Alio Amba the same evening, a pleasant ride of about seven hours.

The King had been very successful in his expedition; the

unfortunate victims were the Finfinny tribe of Gallas, who inhabited a fertile valley about fifty miles to the south of Angollala. The royal forces fell upon them by surprise, and it is said slew about four thousand men, women, and children, drove off all their cattle, to the number of nearly twelve thousand, and destroyed the whole of their crops by fire.

The barbarities committed by this Christian people almost exceed belief. There is a savageness in Abyssinian warfare unheard of in other parts of the globe I believe—I trust so, for humanity's sake. It is that having slain their foe, they proceed to mutilate the body, the virile member of which they cut off and exhibit as a proof of the undaunted courage of the warrior. Fifteen thousand of these disgusting trophies were exhibited before the King the day after the battle—battle forsooth! it was like a battle between wolves and sheep; there was little or no resistance.

Imagine the scene the day after the battle. The King, having caused a sort of temporary throne to be erected, sat in state to receive the accounts of the acts of prowess committed by his loyal subjects. The brave warriors rode past in succession, each, as he approached the throne, shouting forth the praises of the King in general and his own in particular, in something like the following words: "I am the King's slave. The King is a warrior; I also am a warrior. Behold in me the King's strong soldier! I have slain men." On this he raises his arm as if in the act of spearing some one, and exhibits the disgusting trophies hanging from his waist. Who can boast of the superiority of human nature after witnessing a scene like this? And what is the close of the day's proceedings? A night worthy to follow such a day, a night spent in the grossest debauchery. Verily a handful of brave men would have crushed the hosts of the Christian despot in a few hours. Christian did I say? Ay, Christian, but only in name. No wonder that the surrounding nations should prefer, ay, the *light* of paganism to such *dark* Christianity! One ancedote and I have done with this subject. In the midst of rejoicing and congratulations, a message was brought to the monarch

that a Galla had been discovered in a tree, which was instantly surrounded by hundreds of the Amhara. The King thought this a fitting opportunity for his friends the "gipseys" (or English) to show their valour, and requested Harris to go and shoot the unfortunate man. Upon his declining so great an honour the King himself went to the spot with his rifle, and, taking deliberate aim, shot him in the leg. The poor fellow dropped to the ground and was about to be speared by the Amhara, but the King stayed them—a solitary instance of mercy. He had adjured the King by the "life" of Woosun Juggut (the King's father, dead some twenty-eight years) to spare him, and he *was* spared. The morning after I returned to Alio Amba, namely, the 2nd of November, I was disturbed by a great noise between Miriam, my worthy hostess, and her uncle. It appeared that during the night my mules had got loose and committed trespass by breaking through the hedge surrounding his dwelling. He had taken great offence at Miriam's receiving an *infidel* into her house, and thought this a good opportunity of showing his contempt; however, I did not interfere, for Miriam had much better assistance in one of her own sex, the wife of a Mohamedan priest living next door, and between the two the old man was completely driven out of the field, and compelled to re-retreat. Marvel not; the tongue was the weapon.

In the evening the priest came to see me, and we had a long chat; he was very friendly, and said "Don't let that old man's words disturb you; I have plenty of room at the back of my house; tie your mules there." This man became to me quite a companion, and tended much to wile away the time. By birth an Edjou Galla, when young he had professed Mohamedanism, and I believe was sincere in his profession: he was one in whom there was no guile. He had seen but little of the world, yet was not an ignorant man, and he had less bigotry than any Mohamedan I have ever met with.

One morning, the 6th of November, I was on the point of setting out for Ankobar to visit my friends there, when I was called to visit one of the Harrargi who had received a severe wound on the head in a drunken row the preceding evening. It was of no

avail my declaring my total want of surgical skill; the only answer I got was "All white men are skilled in surgery;" so I had to do what I could. The wound was on the left side, from the crown to near the left temple, inflicted by a sharp crease or dagger. I plastered his head up, bid him live quietly, and in about a fortnight he was quite well. The person who had bestowed this mark of regard on him was sentenced to pay a German crown as the price of blood; he had also to pay five pieces of salt, or a quarter of a dollar, to the Governor of the town, and the same sum to Abdool Liki, Chief of the Harrargi. Had the man died there could have been no compromise, but life for life. This is only one of the many disputes that occurred during my sojourn here. From my treatment of this individual my fame spread far and wide, and I was daily visited by many people for medicine for real or imaginary diseases, protection against the "evil eye" being the most common demand.

On the 14th of November I received a visit from Jalee, nephew of the Wulasma Mohamed. As it is said he has great influence with his uncle, I made him a present of a few dollars, a looking-glass, &c. He declared in the most solemn manner that I should be forwarded on my journey as I desired, that his uncle had sent for guides, and that I should depart in six days. His six days were exactly two months. One of the principal Harrar merchants called, and promised every assistance, but I afterwards found out that it was merely done to ascertain whether I really intended going to Harrar or not; for from this day reports were put constantly in circulation regarding the dangers of the road, and the hatred that the Emir of Harrar had against all strangers, but particularly against "infidels."

On the 18th I went to Ankobar, and this day the King made his triumphal entry. Not having my uniform with me I could not witness it. For the first time the glorious ensign of Old England was displayed at the *Residency*. I returned in the evening to Alio Amba. On the 22nd I paid a visit to the King with the intention of obtaining his signature to a letter of introduction to the Emir of Harrar. The courtyard was thronged with

workmen of every description, busily employed under the eye of the monarch. Some of the principal people of the kingdom were in attendance on the monarch—Itoo Melkoo, Master of the Horse; Itoo Kotama, General of the Fusiliers; the Alafa Wolda Geosgis, Head of the Church. The King was evidently in a bad humour, so I did not present the letter, deeming the time unfavourable. It appeared he had asked one of the members of the embassy to give him his rifle, but received a pistol instead. I again returned to Alio Amba.

23*rd*.—My fame now is completely established as a master of medicine, much against my own will, for should a man die I should have the credit of having killed him: I have therefore to be extremely cautious. To-day the Deputy Governor of the village called on behalf of his brother, an old man about fifty years of age. "My brother," said the applicant, "in former years was a great orator, so much so that when he rose up to speak men marvelled at his eloquence, but the hand of fate had fallen heavily upon him, he had been smitten with disease, caused no doubt by the evil eye of some envious person falling upon him. He was sick for about a year, nigh unto death, but at last recovered, and from that day his speech failed him: he became a silent man." Now I imagined that he had became dumb, but to my great astonishment the individual himself shouted out: "But it is not always so with me: there are times when I can speak as before, but at others, when my heart is full, the tongue refuses to perform its part." This I was obliged to declare beyond my comprehension altogether. The old man departed, evidently much displeased and disappointed, from the Wulasma. There was a message received by the Harrargi to the effect that he had sent to the chiefs of the Adaiel to prepare guides for them, and that he expected they would be in readiness to depart in six days, and that I should accompany them; whereon a general meeting was called in the market-place, and a great discussion arose as to the propriety of my travelling with them, one old man saying "Have not the Adaiel sworn to murder any Feringhee that shall attempt to pass their road? Will not *our* lives be endangered by his presence? And even granting

that we escape and arrive in safety at Harrar, who will be answerable to the Emir for having brought a stranger into his kingdom?" It was decided that I should not accompany them.

Another greybeard then arose and said "Who has shown the Captain this road? Who has purchased his mules and asses for him? Who has purchased his provisions for him? Is it not Hajji Sayad? Behold, there he stands!" Whereupon the whole assembly shouted out "Hajji Sayad is the man." "At this moment," said Hajji Sayad, for he it was that told me all this, "I could have died with fear, for they are a bad people; however, Abdool Liki took my part, and said that I had done no evil:" the meeting then broke up.

On the following day, accompanied by Hajji Sayad and my servant Adam, I proceeded to Gouchoo, in order to acquaint the Wulasma with all that the Harrar people had said. He appeared to be much enraged with them, and said "Who are they? they came not here neither can they depart hence without the assistance of the tribes. Fear not; you shall go with them; the day after to-morrow I will see the King, and all shall be arranged satisfactorily." Having partaken of refreshments as before, I took leave. He sent a guide with me to show me the tombs of his ancestors (nothing remarkable in them, by the bye, no inscriptions), and also the King's "garden," as it is called, in which there are a few plantain trees and sugarcanes; why it is called a garden I am at a loss to understand. I returned to Alio Amba in the evening.

In the morning I set out for Ankobar to tell His Majesty also the determination that the Harrar people had come to. He tried to dissuade me from attempting the journey, and begged I would remain in his country; but at length, finding me determined, he carefully perused the letter to the Emir of Harrar which had been written in Amharic, having a translation in Arabic, ordered his seal to be brought and attached it to the document. The letter was as follows, as translated by the Reverend P. L. Krapf: "May this letter from Sahela Selassie, King of Shoa, Efat, and the Galla, reach the hands of Abdo Bekr, the Ruler of Harrar! How are you? Are you well? Are you quite well? I am well. The bearer of

this letter is Captain Barker; he is is an Englishman and commands a vessel in the sea of Tajura. He has been ordered by his Queen to return soon to his country; now, in order that he might do this, he wished to return by the nearest road, and begged of me a letter of recommendation to you. I am thinking of him very much; and I wish that on his road, and when he passes through your country, nothing should do him harm. I therefore wish that you should protect him perfectly, and assist him in all that he wants. The love which you show to him I will consider as shown to myself, and it will give me pleasure to hear that he has reached the sea-coast in safety by your assistance. He came to me by order of his Queen, and I am in great friendship with her; if you will show kindness to him, my name as well as yours will be honoured beyond the Great Sea. A traveller when in a far country has no father, no mother, no relations; it is therefore becoming in the watchmen of kingdoms, in the Kings and Rulers of Provinces, that they should protect travellers and assist them in all that they desire. If they do this they will be blessed by God and honoured by men. I command you this; I command you this." The seal was attached to the lower corner; it is in Arabic characters, for the Emir of Harrar is a Mohamedan. In writing to Christians he has a seal in the Amharic character.

Having obtained the above document I returned to Alio Amba with a lighter heart than I had had for a long time, thinking that before such a weighty document all difficulties would vanish. But alas! man is doomed to suffer disappointments at the time when he least expects them. No sooner had I quitted Alio Amba in the morning than the Harrar people seized my interpreter, Sayad, and gave him a sound beating, for having gone with me to Gouchoo, and, as they expressed it, shown me the way to Harrar. He could hardly walk from the bruises he had from the sole of his foot to the crown of his head. I wanted to set out and complain to the King, but he begged me not to do so, for if any of them were punished they would kill him.

What with preparing for the journey and attending to my patients my time is fully occupied. On the 4th of December

accounts were received that there had been several disturbances on the frontier, and that more murders had been committed at Tajura. On the 8th I sent my interpreter and Adam to the Wulasma to beg of him to assist me on my road; they returned with a civil answer. When is all this to end? When shall I get away? On the 10th of December the Wulasma came to Alio Amba, and took up his abode there for the night. The following morning, at an early hour, he sent for me; I proceeded to his house with Sayad and Adam. He received me kindly, and placed me on his right hand beside him. The principal people of the village called to pay their respects, and a great number of the Harrar people. The Fat'hah or opening chapter of the Koran was read, and after that coffee and a small piece of bread were handed round to each person present.

The Wulasma then pointed to one of the Tajura people present, and said to me "That man will convey you in safety to Tajura." I then declared that I would not go that road; that he was aware of the vile murders that had been committed in the valleys of Goongoonteh; that I could never pass that spot; that the blood of my slaughtered countrymen called for justice; that I had no doubt this would be obtained in due time, but that rather than return by that route I would beg my bread from door to door in Abyssinia. I then produced the King's letter; the seal he acknowledged was the King's, but said that the letter could not be his. On this I rose up and retired, leaving him with the Chief of the Harrargi.

In the afternoon I had again a private audience with him, his nephew Jalee being the only one present besides Sayad and myself. They both swore in the most solemn manner that I should go the road I wished. I told him that unless I left soon I should die, that I was at the mercy of bands of savages, that my servants had been beaten, that indeed my life was a burden to me.

I occasionally went to Ankobar to see my friends there; once during my absence there my servant Mohamed, an Arab lad about sixteen years of age, was beaten by the townspeople for

discharging one of my fowling-pieces. At another time a man rushed at Adam with a crease (they had had some words); one of the bystanders in attempting to lay hold of the man's arm caught the crease instead, and was severely wounded. The sight of blood prevented all further disturbance. However, I thought I had waited patiently long enough, so I determined upon sending the King a letter, which I was enabled to do through the kind assistance of the Reverend P. L. Krapf, and which was presented by Captain Harris on the 2nd of January 1842.

The letter was thus worded:—"May this letter from Captain Barker come to the hands of Sahela Selassie, King of Shoa, Efat, and the Galla! Are you well? Are you quite well? I am well. May you bear me in love! You know that I have been ordered by my Queen to return to my country. You consented to my going by way of Harrar, and gave me in kindness a letter of recommendation to the ruler of that province. I have now been detained nearly three months at Alio Amba; no kafilah has left during that time. My heart is very sore; will you therefore, as a kind father, take away my distress, and give orders that I may accompany the kafilah which is to leave in about fifteen days, should you not furnish me with a special guide before that time. My ship is waiting for me at Zeyla. If I do not return soon they will think some evil has befallen me, and my Queen will be angry. I beg of you therefore to give orders that I may accompany the first kafilah to Harrar. I know that you can and will do this." About the same time I received a message from the Wulasma to hasten my preparations for the journey, as he had procured me a guide. I asked for what road; he replied "even to Tajura." So I said to the messenger, "Return to the Wulasma and say 'you have promised in the most solemn manner, calling the Most High God to witness, that you will forward me to Harrar; now if you cannot do this say so; I will go to my country by way of Gondar.' Tell the Wulasma he has sworn to forward me, and he must do it. Shall I have to say that in Shoa they are all liars? These are my last words to the Wulasma."

January 4th.—Proceeded to Ankobar. The King returned a verbal answer to my letter through Major Harris that he had been very angry with the Wulasma for having detained me so long upon the frontier, and issued orders that I should be forwarded on my journey immediately.

January 7th.—The Wulasma being at Ankobar I called upon him. He said "Why did you write to the King? he has been very angry with me." I replied that I had remained quiet too long, that I was compelled to write to clear myself in the eyes of my Government for having remained so long after I had been recalled. He said, "Well, now the day of your departure is nigh at hand; go to Alio Amba, prepare your provisions, I have a good guide for you." I accordingly repaired to Alio Amba, gave the necessary instructions for the purchase of provisions, and returned to Ankobar in the evening.

On the following morning I waited on the King to take leave. I assured him that I was fully sensible of his kindness to me and my countrymen, that it was not of my own will that I was about to leave his country, but that, as he was aware, I had been recalled. I wished His Majesty a long and prosperous reign, that he might be victorious over all his enemies, and that his name might spread throughout the world as a great king and conqueror. In return he wished me a safe and speedy journey. I then took leave and went to Alio Amba.

Sunday, January 9th.—Yesterday there was a meeting of the Harrar merchants, at which it was decided that they would not travel with me, that if I went their road they would remain behind. Hajji Sayad was well-nigh getting a second beating; yet they are all friendly in their manner towards me, especially the principal people.

I was one day going to Ankobar when was I thrown from my mule; some of those who saw it came immediately to my assistance, and caught the mule for me, offering me the loan of one of theirs—the one I was riding was a borrowed one, my own being out grazing—and indeed on all occasions treated me with great

deference. The Wulasma came to Alio Amba, as he had promised, told me not to care about the Harrar people, that he had a good guide, and that I must come to his house to be introduced to him.

I accordingly set out for Gouchoo on the morning of the 10th of January. On arriving there I was treated, as at other times, with the greatest kindness and hospitality. The Wulasma had been detained on the road by some appeal from the villagers, and did not arrive till the evening; my guide arrived about noon. Sayad immediately recognised him as the "protector" of a kafilah of Harrargi some three years back, who were plundered as soon as they were out of his "protection," because he had demanded a hundred and eighty pieces of cloth and they would only give him eighty. The kafilah was attacked by his people; he himself did not appear:—scarce a soul escaped to tell the tale. A pleasant fellow for a guide certainly!

The name of this individual is Datah Mohamed, Chief of the Seedy Habroo, one of the sub-tribes of the Debeni. His height is five feet ten inches, his age forty-five years; he has small twinkling eyes, deep-arched wrinkles over either eyebrow, meeting at the bridge of the nose; thick, bushy eyebrows; one of his front teeth black, apparently decayed; hair thin but long, and sticking out stiff like porcupine quills, just turning grey. His dress consists of merely a filthy rag secured round his loins by the narrow leather belt of his crease or dagger, and barely reaching to the knees, and an equally dirty rag thrown carelessly over the shoulders; add to this dirty black nails, a roll of tobacco stowed away under the upper lip, and the most villainous expression that ever disgraced the human visage, and the picture is complete.

He had a shield, spear, and crease; his only ornament was a black horn armlet worn above the elbow. The dagger was about fourteen inches long, well curved and sharp, double-edged and much worn. In the evening the Wulasma arrived and introduced me to the worthy I have been endeavouring to give a sketch of; he then presented a sheep to us, which we were both to partake of

together. In a marvellously short time the sheep was killed, and a considerable portion of it simmering in an earthen vessel over the fire with just sufficient water, by the bye, to keep the pot from burning—for water has to be brought from the foot of the hill, about a mile and a half distant—and before it had time to be well warmed through I found myself seated on the ground endeavouring to partake thereof. I was obliged to eat a little, well seasoned with red pepper; my new "protector," however, enjoyed himself amazingly. All present were invited to the feast of friendship, my servants even. Adam I instructed to pay due attention to the worthy. (It is considered a joint compliment here to cut off a titbit and force it into the mouth of an individual you may delight to honour.) He did so almost to choking him. Coffee was afterwards served. However I had friends in camp, who, as soon as it was dusk, brought me something much more palatable, in the shape of fine white bread, sausages, and other dainties, from the Wulasma's table, and some "tej" or hydromel, far superior to any we ever received from the King's kitchen. I had made a great friend of the Wulasma's youngest son, by giving him a little powder and one or two gilt buttons. He was a fine young lad, about ten years of age, evidently the spoilt child of the family, and he was continually backwards and forwards bringing me something. The most welcome gifts were a couch and a new Abyssinian cloth large enough to form bed and covering into the bargain. So that my first night spent (I trust I shall never have to spend another, notwithstanding) in the state prison of the King of Shoa passed off agreeably enough.

In the morning we all assembled in one of the inner rooms, a private room of the Wulasma's, and made the final arrangements with my guide. The Wulasma on his part was to give him certain presents now, and others when he received intelligence of my safe arrival at the coast. I was also to give him a present of cloth; a horse, a spear and shield he was to get in my name from the Wulasma.

The Wulasma said "This is the best guide I can procure you; all the Adel are bad people. He knows his interest and will protect

you." He told me the same story that Sayad had told me regarding him, with this addition, that two of his children, a son and daughter, some months after the transaction, venturing to the frontier village of Fari to purchase grain, were there seized and conveyed to the prison at Gouchoo. On the receipt of this intelligence the tribe were for setting out at once and rescuing them by force, but the old man said "Nay, *I* will rescue them." He waited a short period, and then proceeded to Fari with a present of a few bullocks for the Wulasma, and was immediately forwarded on to Gouchoo. The Wulasma, much surprised to see him, taxed him with the attack on the Harrar kafilah. He stoutly denied the charge and said "Had I done so do you think I would have ventured here? I have brought a small present for you; release my children, for what have *they* done? do to *me* as you please; put me on the fire and roast me." The Wulasma, struck with the boldness of the man, immediately ordered the release of his children, and having feasted them and their father permitted them to return to their native wilds.

"Now," said the Wulasma as he finished his tale, "they have tasted the air of Gouchoo, and you know how dearly the 'Bedoo' loves the free air of the desert; so fear him not." By this politic act the Wulasma has gained a much greater ascendancy over these wild sons of the desert than he would have done by harsh measures.

In the afternoon I returned to Alio Amba to make final preparations for my departure, and from thence proceeded to Ankobar to say goodbye to my countrymen.

On the 14th of January, having completed everything for my journey as far as my very limited means would allow, I addressed a petition to Captain Harris, of which the following is a copy:—

"*Alio Amba, January* 14*th*, 1842.

"Sir,—I have the honour to report my approaching departure from this kingdom, having at length obtained a guide to take me to Harrar.

"The Wulasma Mohamed Abogaz, in obedience to instructions from the King, came to this village on the 9th instant, for the purpose of sending me on with the people of Harrar, but they one and all declined to proceed with me, on the plea that the Emir would probably confiscate their property, and perhaps kill the leading members of the kafilah, for bringing a stranger into his kingdom. On hearing this I told the Wulasma that I had not asked the Harrargi to take me on; that I looked to *him* to carry out the instructions of the King; all that I required was a guide. He consented to furnish me with one, and begged I would accompany him to Gouchoo on the following morning.

"I cannot divest myself of the idea that my proceeding to Harrar will be greatly to the advantage of British interests in this country, for I feel assured that a speedy communication with the sea-coast is all that is wanting to render the residence of the British mission at the Court of Shoa of the greatest importance towards carrying into effect the humane intentions of all well-disposed persons relative to the abolition of slavery and the civilisation of Africa.

On the 10th instant, accompanied by a relative of the Wulasma, I proceeded at an early hour to Gouchoo, where, on my arrival, I was treated, as at other times, with the greatest kindness and hospitality. The Wulasma did not arrive till the evening, when he introduced me to Datah Mohamed, brother of Bedur, one the chiefs of the Debeni, a tribe of the Adaiel, as the person he had selected for me as a guide from hence to Emier, and Bedur is to forward me from thence to Harrar. All arrangements being concluded, the Wulasma presented us with a sheep, which was immediately slaughtered, it being the custom among the Adaiel, at the conclusion of all arrangements of this nature, to slaughter an animal, of which both parties—indeed, all present—partake.

"On the morning of the 11th we again talked over my approaching journey. Datah Mohamed declared that I should be forwarded with a strong band, the Wulasma assuring him that as soon he heard of my safe arrival on the coast he would handsomely reward him.

(Here follows a description of my guide, which it is not necessary to repeat here.)

"I am at a loss to account for the extraordinary behaviour of the Harrargi, many of whom had promised to accompany me, and in fact assisted me in making preparations for the journey; probably they thought I did not intend to go, but finding me determined they have not only refused to go with me, but by repeated threats have so frightened Hajji Sayad that he also has declined to travel with me. I am the more provoked at his conduct, as up to yesterday, he constantly assured me of his determination to accompany me wherever I went, and I am now unable to obtain another person in his room; consequently but little information can be gained on the road, from my total ignorance of the language of the tribes.

"I beg, however, to bring to your notice the great assistance I have received from the Wulasma Mohamed Abogaz and his people in general, more especially his nephews Jalee and Johar. My limited funds would not allow me to reward them as I wished; I therefore recommend them to you. Nor must I forget Abdool Liki, Chief of the Harrargi, who on all occasions treated me with great kindness, but who, unfortunately, had not the power to overrule the prejudices of the majority of his countrymen. A most absurd story was put in circulation that he had received a bribe of two hundred dollars from me to betray his country: no doubt these reports will be conveyed to the ear of the Emir.

"It is my intention to quit this early to-morrow morning, and I trust that I shall quit Chanoo (the frontier) the following day. Notwithstanding the difficulties thrown in the way of my proceeding, by the ill feeling displayed by the majority of the Harrargi, and the defection of Hajji Sayad at this the eleventh hour, I am still sanguine of succeeding in gaining the consent of the Emir of Harrar to the establishment of a safe and direct route between Teejlol and Shoa.

I have the honour to be, &c.,

W. C. Barker.

To Captain W. C. Harris,
Bombay Engineers,
On special duty at the Court of Shoa."

And now, before taking my departure from Alio Amba, I will endeavour to give some account of a place where I spent a weary time of three months, and in so doing will copy my official letter on the subject to Captain Harris, dated 7th January 1842.

"The village of Alio Amba is situated about five miles to the E.S.E. of Ankobar, and is built on an elevation of about three hundred feet above the adjacent valleys, inaccessible on the eastern side. Two insignificant streams wash the base to the south and north, dignified with the appellations of Alio Amba Wah and Jami.

"Eastward, as far as the eye can reach, extend the inhospitable plains of the Adaiel, bounded on the north by the Ayaboo and adjacent range, and on the south by the mountains of the Eto Galla. The lakes of Laahdoo, or 'water yet distant,' and Ailihullo, are plainly distinguishable, and towards the close of the rainy season the river Hawash may be seen, but only about the time of the sun's rising.

"To the north-east, about four miles, is the hill of Gouchoo, on the summit of which is the house of the Wulasma Mohamed Abogaz, beneath which, in vaults, are confined the state prisoners of the kingdom of Shoah, the only crime of many of whom is that of being related to the reigning monarch, and for which they are condemned by a barbarous policy to a life of perpetual confinement.

"To the north the mountain of Emameret rears its proud summit some fifteen hundred feet above the adjacent range; according to legend it once towered to the very skies.

"Southward about three miles, is the village of Abder Russool the grand slave-market of Shoa.

"The surrounding country is highly cultivated, producing various kinds of *jowari*, wheat, barley, &c, and a grain called 'teff' by the natives, and which, made into bread, forms the principal food of the lower classes. The *jowari* in the more secluded parts grows to the height of from fifteen to eighteen feet, a height I have rarely seen it attain in other countries.

"The innumerable villages which crown every rising ground give to the country a pleasing appearance, which would be greatly heightened by the presence of a few trees, but in this particular Abyssinian, or rather Shoan, scenery is, generally speaking, deficient. The village of Alio Amba consists of about three hundred houses or huts—for they hardly deserve the name of houses—and contains a fluctuating population, amounting at present to about eight hundred souls, chiefly Harrar merchants and Angola, with some few Amhara.

"The principal market of the kingdom of Shoa is held here every Friday, when the villagers supply their wants for the ensuing week; all kinds of grain, horses, mules, asses, horned cattle, and sheep, hides, cotton, cotton cloths, zinc, copper, beads &c. &c.,—in fact, every article of domestic economy, as well as for the use of the merchant, is sold. The bustle and din of human voices on this day is particularly striking; during the rest of the week the village has almost the appearance of being deserted, except when its quiet is disturbed by some drunken brawl. At an early hour people of both sexes may be seen hurrying to and fro, while from every quarter people from the adjacent villages may be seen pouring in—Galla, Amhara, Angola, and Adaiel—all in wild confusion. The market is held on a clear space to the west of the village, where the Governor and his myrmidons may be observed availing themselves of the scanty protection against the sun's rays afforded them by an almost withered and solitary tree. About noon the confusion is at its height, and by 5 P.M. the village subsides into its usual quiet. Until within a few days Alio Amba was governed by a Christian (who is now in confinement for embezzling the royal revenue), but the present ruler is a Mohamedan, an Angola by birth, by name Aboo Bekr. It may be as well to mention that the Mohamedan subjects of Sahela Selassie are called generally Angola, in contradistinction to the Christians, who are called Amhara. The Angola are the principal inhabitants of the adjacent villages, and hence towards the eastern frontier.

"As above mentioned, Alio Amba is chiefly inhabited by Harrar

merchants, who reside here until they have disposed of their merchandise, and then return with slaves to their native country, a fresh swarm taking their place.

"Having once taken up their residence here they are loth to quit for some time, which is not at all surprising when it is considered that with the produce of their merchandise brought from Harrar they purchase slaves at Abder Russool, which they take to Gedem, a journey of only two or three days, and there dispose of at a profit of from thirty to fifty per cent. There they buy the 'amoolee' or salt money at the rate of twenty-three to twenty-five per German crown, which they sell here at from eighteen to twenty. The hire of an ass for the trip is five 'amoolee;' having made a few such profitable trips they are enabled to purchase prime slaves, with which they proceed to their country, and from thence to Berbera or Zeyla.

"That it costs them such a mere trifle to live comfortably, according to their rude ideas of comfort, is also another reason for their remaining here. The morality of both sexes is at so low an ebb that but few resort to marriage, and even that is only a slight check upon them. On the departure of their liege lords the, women live in open adultery, and even during their husbands' residence here it is said are not at all sparing of their favours, an indifference existing on the part of the men as to the conduct of their wives which is most surprising, more especially when it is considered that they are Mohamedans, who are usually rather particular on this score.

"The marriage ceremony is merely a mutual agreement between the parties in the presence of the Kazi, when the bridegroom settles a certain sum upon the bride, which is hers in case of divorce. A hundred pieces of salt, or five German crowns (about one guinea), as considered a large sum; the parties then retire, but not to rest, for the friends of each, both male and female, assemble to converse with them for several nights in succession.

"The knot which when once tied it is so difficult a matter to loose in more civilised countries, costs but little trouble to untie

here, for it is only necessary for the husband to repeat three times in the presence of the Kazi 'I divorce thee,' to pay the sum agreed upon at their marriage, and the matter is settled.

"The Mohamedan law is rather curious on these points. The prophet, as a check to the too frequent resort to the 'triple divorce,' ordained that the parties should not marry again until the lady had married and been again divorced, so that in the event of a man in a moment of anger saying to his wife 'I divorce thee by the triple divorce' and repenting of it in his cooler moments, he has only to procure a 'dullal' or agent, to whom the wife is married, and with whom she must retire and remain alone one entire night, the said 'dullal' for a consideration abstaining from all intercourse. Instances have been known, however, where they have not been able to resist, where the spirit has been willing but the flesh weak,' and as she has become the wife of the 'dullal' no one can compel him to divorce her.

"One 'amoolee,' value twopence halfpenny, is generally given each market day by those who are not married, to the women in whose houses they live, which is sufficient to purchase provisions for both parties for the ensuing week. Occasionally a quantity of flesh is bought in addition to the above, about eight pounds for one 'amoolee,' which is cut into strips and dried: most of their houses are ornamented with this dried meat, which is called 'inantah.' They have only two methods of cooking, either grilling on the coals, or making a sort of stew highly seasoned with red pepper.

"'Tulla,' or beer, of which they are very fond, is made from barley-water fermented, six jars of which, each containing about two gallons and a half, is sold for one 'amoolee.' Weak, unpalatable trash as it is to the taste of Europeans, yet, as above mentioned, these people are very partial to it, drinking it night after night till they become intoxicated.

"I was called one morning and saw a repetition of the case of the Harrar man I cured of a severe wound caused by the *potency* of their favourite beverage.

"Many instances of the kind occurred during my stay. It appears that the Harrargi are very fond of drawing the crease; they do not, however, seem desirous of killing, but merely of marking for life. The so-called Governor has not the power to prevent the frequent occurrence of such disturbances, and perhaps he secretly rejoices over them.

"The Chief of the Harrargi at this place is duly appointed by the Emir of Harrar: the present man is Abdool Liki. At Debra Berhan, at the review, he applied to me for medicine for his eyes, which were very weak. On returning to Ankobar I found him laid up with fever; a little opening medicine soon restored him to health, and cold applications cured his eyes. This was my first acquaintance with the Harrargi. I privately related to him my intention of visiting his country. He advised me strongly against attempting such a step, but at last allowed that backed by a letter from Sahela Selassie there would be no danger; at the same time he assured me of his friendship, but said he was afraid to assist me in the matter. Abdool Liki will remain here till another person is sent to relieve him; he has full power to settle all disputes between his countrymen, and can chastise and fine them; from his decision they dare not appeal except to the Emir.

"The Angola are generally employed in weaving; their machinery is of very inferior construction; the cloth is, however, well made and cheap. The men wear short loose inexpressibles. The Harrargi more generally wear a 'fatah' or striped cloth around the middle, reaching to the knees, and over all the Abyssinian cloth or 'shumah.' None but Hajjis, or those who have performed the pilgrimage to the holy city Mecca, wear turbans. The women wear a kind of chemise, very loose, which reaches the ground. They permit their hair, which they plait, to grow long (contrary to the practice of Amhara), and it hangs down below the shoulders. Both Mohamedan and Christian women practise the absurd custom of shaving their eyebrows. The former are distinguished not only by allowing the hair to grow, but also by a red cloth laid over the head lightly and buttoned under the chin.

"Both sexes are exceedingly superstitious, and, notwithstanding their avowed contempt for the white strangers, are obliged to confess that these strangers are superior to themselves in several points. Many were the visits I received from persons residing at a great distance who came to be cured of real or imaginary diseases, or to procure medicines for their relations. One man begged earnestly for medicine for his daughter, residing at Angollala, upon whom the 'evil eye' had fallen, and many others consulted me for equally absurd things (here will perhaps be recollected the case of the man whose speech had failed him). There were others with more reasonable complaints; these I had pleasure in relieving.

"The following story will give some idea of the skill of the Galla as physicians. A native of Harrar on his way to this place fell sick of a fever; a Galla of the Eto undertook to cure him. Having made him insensible by means of some powerful herbs or drugs, he, with the assistance of several others, cut and burnt him from the crown of his head to the sole of his foot. A more miserable object I never beheld; his whole body was covered with scars. He was one of those who came to be cured, complaining that he could neither eat nor drink without pain. No wonder! his skin was so drawn up, by the innumerable cuts that had been made in it, that it had actually become too 'taut' for his body. It is scarcely necessary to add that the skilful Galla physician waited not for his patient to recover, but decamped without his fee.

"To return to my narrative. The yearly revenues of Alio Amba cannot be less than three thousand German crowns in cash, besides the value of about two thousand in kind. Salt money alone pays an import duty of twenty per cent. As before mentioned, the slave-market is held at Abder Russool; for each slave a head-tax is paid to the King of four "amoolee" or pieces of salt. When it is considered that the Berbera, Zeyla, Harrar, and Tajura markets are chiefly supplied from this, as well as Gedem, from whence they are sent to Gondar and Massowa, the annual import of slaves cannot be estimated at less than three thousand: they are principally brought from Garagin and the Galla countries to the south-

west. Girls of from eight to fourteen years of age are sold at from twenty to forty dollars a head, boys of the same age at from twelve to twenty; above the age of fourteen the price of both sexes decreases.

"The merchants from Tigré and the north generally resort to Abder Russool. It is worthy of remark that though the Galla are mostly hostile to Sahela Selassie, yet they never molest the traders; persons can proceed singly from hence to any of the surrounding countries of the Galla, and even to Massowa, a journey of about thirty days for a messenger, without fear. Not so through the country of the Adaiel or Adel; this is frequently closed for months, and it is seldom safe for persons to journey alone either to Harrar or Tajura. I have endeavoured to ascertain the cause of the long detention of the Tajura and Harrar kafilahs. It would appear that it is really fear of the Adaiel, who at the close of the rainy season are to be met with in large parties along the road, but who again retire towards the highlands on either side as water and pasturage become scarce. The merchants would rather suffer all the inconveniences arising from a limited supply of water than expose themselves or their slaves to the knives of the bloodthirsty savages.

"It may not be out of place here to mention that during my residence at this town I have had several opportunities of confirming the account of Harrar I forwarded through you to Government on the 17th of September last, by the testimony of one Ali, an Egyptian, and several others.

"I also received the following account of the route from Kilulloo to Zeyla from Deeni, a native of Tajura, who pursued that route in the months of August and September 1840, being unable to proceed to Tajura for fear of the Mudaitoo, who were then at war with the Adaiel. The kafilah with which he travelled consisted of about fifty camels, carrying provisions for the slaves and people of the kafilah, altogether amounting to about two hundred and fifty souls, of which nearly two hundred were slaves, mere children, of both sexes.

"They quitted Kilulloo under the guidance of Sayad ibn Gagaioo, and on the morning of the tenth day arrived at Zeyla. The first day's march was over a hilly country and through the Wady Hoombelli, a stream of brackish water, and from thence over tolerable ground to Jebel Warrah Ambili (this hill is marked in the Trigonometrical Survey of the Bay of Tajura), one day's journey from Taccoodah, which is about four miles to the south-west of Zeyla. As it was the rainy season they had water in abundance the whole way. During the dry season there are but four watering-places. Quitting Kilulloo they marched one day without water; at the close of the second day they arrived at a place called Hurrohwah, good water; the third day there was no water; the fourth day good water at Metta; the sixth day hot springs, called in the Eesah language Biya Karrah, or bitter water; the eight day at Hoombelli, the ninth day at Warrah Ambilli, the tenth day at Taccoodah; he could not remember the names of the intermediate halting-places.

"The road is safe, as the Eesah fear the Emir of Zeyla on the one side and the Woemah on the other; with the latter they frequently intermarry.

"I also obtained the following information of the route hence to Massowa from one Hajji Mohamed, a native of Tigré (uncle to Hussain, the bearer of presents from the King of Shoa to the British Government in September 1840). He had just arrived from the country of the Wooloo Galla with the ostensible object of inquiring after his nephew, but from his very short stay at Alio Amba and from certain reports here I am led to suppose that he was sent by Beeroo, the Mohamedan ruler of the country, to seek for medical aid for that prince, and to ascertain the object of the residence of the British mission at the Court of Shoa. He frequently alluded to the illness under which Beeroo laboured, a disease only too common in Abyssinia, and from which neither king nor peasant appears to be exempt.

The following are the names of the halting-places between this and Massowa:—Bagota, Agamooti, Shurikoorgi, Gooje Amba,

Johivaha, Wesper, Jendoo, Majetti, Woola-hiya: thus far through the territories of the King of Shoa. Then Bowkoonoo Ancharoo, the principal market of the Galla; Antoori Kutli, through Beeroo's country; then Mursa Goorah, through the country of Ali Malla; from thence five days to Antalow, through the country of the Areeah Galla, who are represented as being, much after the manner of the Adaiel, divided into petty tribes, each under its own chieftain. From Antalow to Massowa thirteen days, or a total of thirty-three days from Alio Amba, the greater part through a thickly populated country. Massowa is about 240 miles from Alio Amba; this would give an average of about thirteen miles a day.

"I regretted much that the man made so short a stay at Alio Amba; he is one of those Mohamedans who gain their livelihood by trading from place to place, and has visited Tajura, Aussah, Massowa, Gondar, and the Lake T'znai, and no doubt could give much interesting information about those places.

"In conclusion I have only to remark that I trust the time of my departure is now near at hand. The Harrargi are preparing for the journey. Having heard it rumoured that the Wulasma did not intend to allow me to depart before the arrival of Mohamed Ali, I addressed a letter to the King, which Mr. Krapf kindly translated for me into Amharic, and which, as you are aware of its contents, and of the King's answer thereto, I need not more than allude to.

"It is due, however, to myself to bring to your notice, for the information of Government, that no kafilah has left since the twenty-fifth of October. I would readily have availed myself of the first opportunity of returning to Aden, for my situation here has been truly an uncomfortable one, located amongst a set of savages in a rude hut barely affording shelter from the inclemency of the weather, and cut off from the society of my countrymen.

I have the honour to be, &c.,

(Signed) W. C. Barker.

To Captain W. C. Harris, Bombay Engineers,
On special duty at the Court of Shoa."

January 15th.—At an early hour I commenced packing for my weary journey. I really felt dispirited at the thought of leaving this place; it is true I had met with much opposition, but at the same time I had also experienced much kindness. The man whom I thought I could place full confidence in, whom indeed I had considered indispensably necessary during the journey I was about to enter upon, had, alas! deceived me. Coming, after the evening meal and prayers, to the hut in which I lived, he threw himself at my feet, and with tears in his eyes endeavoured to dissuade me from carrying out my determination to start on the morrow; not being successful, he then declared to me that his countrymen had sworn to kill him if he accompanied me. I told him to be gone, that I wanted not the services of such a coward.

Of a truth, the reports brought up by the Adel were anything but pleasing. A party of two Turks and three Arabs, who had quitted some fourteen or fifteen days before, had, it was said, been attacked, and some of them murdered, and that the "Bedoos" had sworn that no Feringhee should pass through their country. This it was that had alarmed Hajji Sayad, and not him alone, for one of my servants, a stout, burly African, also refused to accompany me. Him, however, I would not allow to leave me, and as he was in my debt I went to the Governor of the village and told him that the man owed me money, and that unless it was paid me I should make the debt over to him, to be recovered for the benefit of the poor. The sum I had advanced to the man was no less than five German crowns, about a guinea, and for four German crowns I offered him to the Governor; at the same time, to show that I was not mercenarily inclined, I begged the worthy Governor to distribute the money amongst the poor. This was neither more nor less than offering him as a slave, at which he was so terrified that he was glad to brave all the dangers of the desert than become most probably a slave for life.

This matter being adjusted, to my own satisfaction at all events, at about eight o'clock in the morning we took our departure from the village of Alio Amba, accompanied for several miles

by the villagers, who evinced great sympathy with us, many of them crying bitterly. Shortly after we were joined by Jalee, the nephew of the Wulasma, who accompanied us to Fari, furnished us with a house, and took charge of our cattle for us.

Sunday, 16th.—The Wulasma arrived about noon, and sent me a present of five large loaves of bread.* I called upon him in the evening, showed him the King's letter, and requested a similar one from himself to the Emir of Harrar, which he promised should be ready by the following day. At about noon of the 17th, having concluded all arrangements with my guide, the Wulasma presented him with a spear, shield, and Abyssinian cloth, also the horse and cloth I had purchased for him; we then took leave and proceeded to Dabharah.

Fortunately for me, as will appear in the sequel, a caravan quitted at the same time for Tajura, consisting of about fifteen of the natives of that place, who had with them fifty camels laden with provisions for the journey, about fifty male and twenty female slaves (mostly children of from six to ten years of age). This caravan was under the guidance of Ibrahim ibn Burantoo, who accompanied our party to Shoa, and always gave the orders for loading and unloading, &c., but we knew not then that he was our Ras-el-Kafilah (leader of the caravan). Owing to his generally disagreeable behaviour, he did not receive anything from the mission on our arrival in Shoa.

This individual, a short time after the Wulasma had left, accused me of being the cause of his not having received a present, "for," said he, "you were the mouthpiece of the Commander (Harris). You loaded Izakh Kashim the son of Ali Abi, and others, with presents, but to me you have given nothing. Now we shall see; you think to pass through the country of the 'Bedoos;' we shall see. I have as it were a knife in my stomach, which is continually

* Let it not be supposed that when I speak of loaves of bread I mean the small loaves used in more civilised countries. These were on a much larger scale, circular, about eighteen inches in diameter, and about three inches thick, made of beautiful white wheaten flour.

cutting me; this knife you have placed there; but, Inshallah (God willing), it is now my turn; I will be quits with you; you don't know me." I replied: "It is true, I knew not that you were the leader of our caravan. You say that you have as it were a knife in your stomach; I can remove that knife. Those that treat me well shall be rewarded. Now I am about to return to my country. There, the Lord be praised! I have the means of rewarding my friends; those that treat me ill shall also receive their reward." Knowing that this man had it in his power to do me much mischief, I determined to gain him over to my interests. Accordingly, there being a young man in the caravan who spoke Arabic fluently, and who, moreover, was indebted to me for some medicines and a few trifling presents while in Shoa, I took him apart and begged of him to assist me as interpreter in the first place, and in the second quietly to explain to Ibrahim that he would gain much more by civility than the reverse, that if he treated me well I would reward him, if not, a line or two dropped to my friends at Aden would be sure to cause him misfortune. To this he readily consented, and soon induced Ibrahim to change his behaviour.

We were detained at Dabharah till the morning of the 19th, owing to one of the mules of the Ras-el-Kafilah having strayed, when we resumed our journey. As we pursued the route traversed by the embassy it is needless for me to give a description of it; I shall merely remark that the country at this season assumes a much more lively appearance, grass being abundant. I observed also that there was much gum acacia on the trees by the roadside, which was gathered by the people as they passed.

At noon we halted under the shade of some venerable acacia trees, having been travelling since 7 A.M. Here we met six Bedouins of the Woemah tribe, who were going to Shoa; they gave an account of the disasters that had befallen the party that had preceded us. It appears that they were attacked by a party of the Takyle, an Arab boy was killed, and the rest were plundered of all they possessed. One man, an Arab, being mounted, escaped, but they could not tell us whither he had gone, the remainder

were taken under the "protection" of the Chief of the tribe. They further stated that a party was lying in wait for us on the banks of the Hawash. Two of my servants, my friend the African and a Greek servant of Captain Harris's, both large of carcass but small of heart, were for retracing their steps to Shoa, but I persuaded them to go on another day's journey, when I would be guided by circumstances, and doubtless their reports were exaggerated.

My guide proposed that, as we were all mounted, we should make a dash for it, but this was overruled by the Ras-el-Kafilah. The guide then sent off to one of the neighbouring tribes for assistance, and we pursued our journey to the lake Laahdoo ("water yet distant").

The following morning the requisite assistance arrived, consisting of about twenty-five stout-looking savages well armed with spear, shield, and dagger, and we again continued our journey, passing numerous deserted villages, until we approached the Hawash, where we found several the inhabitants of which had not yet retreated towards the heads of the watercourses, as is their wont when pasturage becomes scarce. We crossed the Hawash, about waist-deep, at 3 P.M., but saw no signs of our anticipated enemies. Both banks of the river swarmed with herds of cattle. We journeyed on till 5 P.M., when we halted at the extremity of the plain of the Hawash, about one mile eastward of a small pool of water.

At daylight of the 23rd my guide's horse was missing, owing to his confidence in the honesty of the people. Several times when it had strayed during the night my servants had tied it up for him, but he had loosed it as often to feed, remarking that no one would steal it. On my endeavouring to console him for the loss of so noble an animal he replied, "Never mind, I know who has stolen it; but, God willing, I'll steal the best of his camels. My cousin that was with us yesterday is the thief; he has stolen it because I refused to give it to him." A short time afterwards I observed one of the Bedouins walking away in the quietest

and most leisurely manner with the old man's saddle, and pointed him out. Chase was given immediately, and the man, finding there was no chance of escaping quietly, stood still, and on delivering it up said "Why, of what use is your saddle to you now that you have no horse?" It was taken from him, however, and given to another man.

Having settled with our escort, we bade them adieu and resumed our journey. The Ras-el-Kafilah having become very friendly with me, we frequently rode side by side. In the course of conversation he told me one day that it was absurd my trying to go to Harrar, that the "Bedoos" would kill me; "indeed," he said, "I will not let you remain behind; you must accompany us to Tajura." On my replying that I had not provided myself for so long a journey, he offered to share all he had with me, and as another inducement for me to accompany him to Tajura he remarked "Have you not observed the longing eye your guide is continually casting towards your baggage?" I had indeed, and I took the hint by causing it to be distributed amongst the kafilah people, who promised to take care of it for me.

When we encamped, there being an unusual scarcity of water, I had contented myself with some parched grain, not having sufficient of the precious liquid to make bread* with. Datah Mohamed, however, supposing that my servant had secreted his usual portion, became exceedingly angry, and a dispute arose between him and Adam, which I had some difficulty in allaying.

Having lost his horse, he insisted on having one of my mules, as he said he was an old man and could not walk; and indeed he began to be so very troublesome that I reflected on what Ibrahim had told me, and determined on giving up the idea of going to Harrar.

As we resumed our march at daylight on the morning of the 23rd, Datah Mohamed requested the loan of two mules, in order,

* Bread.—Flour and water mixed together in a frying pan, then beaten out between the hands to somewhat of the shape of a pancake but much thicker, and baked dry in the pan. This was a luxury! (Memo.—Very like tough leather.)

as he said, that he and his friend might ride forward and prepare the people to receive me in a friendly manner. I lent him two, and they departed, but shortly after he returned to change the mules, saying I had given him the two worst: of course I was obliged to comply.

About noon we arrived at the lake Yoor Erain Murroo, where we fell in with a great number of Bedouins, who were watering their cattle, to the amount of at least three thousand head of horned cattle, and sheep innumerable. Datah Mohamed was seated under the shade of a spreading acacia. I joined him, and was introduced to the savage band as his guest and the friend of the Wulasma Mohamed Abogaz.

A huge bowl of fresh milk was produced for me, and a similar one for my servants, which was very refreshing, for the day was exceedingly warm. Shortly afterwards Datah Mohamed and his friends quitted us, and we prepared our encampment for the night.

On the following morning the whole of the caravan people, as well as myself and servants, were invited to the village of Datah Mohamed to partake of his hospitality and be present at his marriage festivities, for the old man was about to take unto himself another wife. We accordingly set out thither, and found him, with the principal people of his tribe, seated under the shade of a venerable acacia, indulging in a luxurious feast of raw beef. Six bullocks were slaughtered immediately on our arrival, and we were desired to "eat and be merry."

The village consisted of about sixty huts arranged in a circular form, with an open space in the centre for the cattle, and the whole surrounded with a thorn fence, to keep off the wild beasts. The huts are formed merely of four curved sticks, their ends resting in the ground, covered with mats, of an oval shape, about fifteen feet in length, eight feet broad, and five feet high.

We encamped at a short distance from the village, and failed not to keep most diligent watch and ward, for bitter experience had told us that our *friends* were not to be trusted. We were feasted abundantly with *raw meat* and milk *ad libitum*, and as the

sun set, a fine young camel was led out in front of the village and slaughtered for the good of all, and as a mark of great favour.

As soon as it was dark, Datah Mohamed came to me, and the old man began: "My son, you have as yet given me nothing; the Wulasma gave me everything. My horse has been stolen. I want a mule and much cloth." I told him that it was myself that gave him the horse and cloth, but he interrupted me by saying "No, no, my son, the Wulasma is our father; he told me that he gave them to me, and he said that you would give me great things on arriving at my village. My son, the Wulasma would not lie!!" I confess I felt the full force of the complaint, and was about to make an angry retort, when he was called away.

25*th*.—Early in the morning we were summoned to the dwelling of Datah Mohamed; Ibrahim ibn Burantoo, Deeni, myself and servants, and one or two others, quite a hutful. Here we beheld the unfortunate victim to his brutal passions, a young girl who appeared the very picture of misery. I could almost fancy that she had but just been rescued from the grasp of some ferocious monster; the tears poured down her cheeks in torrents, and her bosom heaved as if it would burst at every throb.

I can fancy her having been a comely maiden, well formed and of moderate stature. Her age was about fourteen. She was seated on a wicker frame about six inches from the ground. After the opening chapter of the Koran had been recited by a venerable sage, to which all devoutly responded "Ameen," a large bowl of sour milk was produced, thickly sprinkled with red pepper, not at all savoury in smell or pleasing to the eye. What was the surprise of the old man when I declined partaking thereof! Not drink sour milk! "There is no God but God! God is great!" he exclaimed; however, he had the civility to send for a bowl of fresh milk, and I partially regained his favour by the ample justice I did to this, almost equal to the relish evinced by my Tajuran friends to the former bowl. Fresh ghee (clarified butter) was then handed round, with which all anointed their bodies, and we then took our departure.

The Dankali have an idea that fresh milk is unwholesome, but they are very partial to sour milk, drinking large quantities of it daily.

A short time after, the wily old Chief returned my visit and said to me: "My son, you see I have treated you with great honour. I have feasted you with meat and milk in plenty; now I want a mule and plenty of cloth, for all my people want cloth and as yet you have given me nothing." I became angry, and told him that I had given him the horse and cloth &c.; he smiled and said "Yes, I know that, but I want a mule; my horse has been stolen." He also said he wanted some blue cloth, and he took a great fancy to my Arab cloak, my only covering at night. My portmanteau being torn, he thrust his fingers in between the outer leather and the lining, and said, with a most avaricious grin, "What have you here?" Upon this I arose and said, "I see now that you are no longer my father. The Wulasma Mohamed said you would be kind to me; is this your kindness?" He begged pardon, and said, "Don't be afraid, my son; I will take nothing but what you give freely. People have been telling you bad things of me, but don't believe them. I am an old man now, and have given up plundering people."

It now became necessary to ascertain what Datah Mohamed's intentions were regarding me, for I had been intrusted to his charge, and I was fearful he might make some objection to my going on with the Tajura people. I found that I had been most miserably deceived in Shoa, for there I was told that my worthy guide was the brother of Bedar, one of the principal chiefs of the Adaiel, and that he resided at Errur, both of which statements were false.

Datah Mohamed told me that his marriage festivities would last seven days, after which he proposed forwarding me to the renowned chieftain Bedar, who would act as he thought fit in forwarding me on to Tajura or Harrar.

Vexed and disappointed that I should have suffered so much to no purpose, I felt compelled to give up all hope of reaching

Harrar. By remaining with the Bedouins I should but be bandied about from one chief to another, and the constant demands of Datah Mohamed for tobacco, cloth, &c.—in fact, for all that his covetous eyes lighted upon—did not give me any encouragement to trust myself with him after the departure of the Tajurans.

Besides, on leaving Shoa the mission treasury was at so low an ebb that I had only the small sum of three German crowns with me: however, as it was currently reported that Mohamed Ali was on the frontier, and we knew of his having been upwards of two months on the road with a fresh supply of cash, I anticipated meeting him and obtaining as much as I wanted to carry me from Harrar to Zeyla. But he was at Kilulloo, some days still in advance.

The Tajurans also all begged of me not to think of remaining with the Bedouins. "Think not of your property alone," cried out Ibrahim, "but also of your life and the lives of your servants. Remember the belly of the 'Bedoo' is never filled. Come on with us; we will share with you our provisions, and travel with speed." So I gave my consent, and to my delight the old man made no objection.

Again, as soon as it was dark, Datah Mahomed came to me, and asked for a mule and all the cloth I had! Seeing that he was determined to have a mule—for had I refused to give him one I felt assured he would steal all, so as to make sure of having the best—I deemed it prudent to make a virtue of necessity. I therefore said to him "Listen to me. My father, you have treated me kindly; you have feasted me with milk and have slain bullocks for me. You have asked me for a mule; I will give you one, but remember, should any of my countrymen pass through your country at any time you must be kind to them and ssist them." To this he replied in the affirmative, but on my pointing out the mule for his acceptance he said, "I will not have that one;" in fact, he would only be satisfied with the best, the one I rode. Then he demanded cloth; I gave him all I had, and had to borrow three pieces from the kafilah people before

he was content. At last, near midnight, he took his departure, leaving the mule for me to take care of till the morning.

26*th January*.—At earliest dawn Datah Mohamed came for his mule, but it was a long time before he could make up his mind which one to take. He then demanded more cloth. I had none to give him. He then demanded my Arab cloak, which I refused to give him, as it was bed, coverlid, everything, during the night, and during the day formed a rude kind of tent, to keep off the scorching rays of the sun. He at last departed with his mule.

I had, however, but a short respite, for in less than an hour he returned, bringing with him a very particular friend of his, who had come a long distance on purpose to see me. I fully understood the drift of this, expressed my sense of the honour his friend had conferred upon me, and regretted much my inability to prove it otherwise than by words, as he himself had received my last cloth; "however," I continued, as I observed the old man's brow darken, "I will try and borrow a cloth for your friend." Deeni, who was present, after some little difficulty, got me one, which was rejected as being too coarse. I then exclaimed: "You see my dress, this cloth is better than what I myself wear; but here, take my turban." This had the desired effect; the cloth was accepted, and I retained my turban. The old man dared not *plunder* me; he could only take what I *freely gave* him! What an odd mixture of good and evil is to be found in the Bedouin character! Had we not feasted together at Gouchoo, had we not eaten salt together, this man would assuredly have plundered me, ay, and have thought as little of murdering me as of killing any animal by whose death he would have benefited! Yet he dared not infringe the rites of hospitality; the "sacred salt" was my safety. At 2 P.M. the welcome order was given to load the camels and prepare once more to move forward. We were detained a short time by the parting speech of the old man, who gave me over to the charge of the leader of the caravan in a most impressive manner, conjuring him to watch over me by night and by day, "for I was unto him as a son," and then giving me his blessing. Most heartily did I join

in the "Ulhumdilillah! ("Praise be to God!") of the Tajurans as soon as we were once fairly on our journey.

Notwithstanding that the Galla and Eesah are said to be the hereditary foes of the Adaiel, yet during our short sojourn the village was visited by several of both these tribes. The Eesah are a fine race of people, subsisting chiefly on wild fowl and by the use of the bow and arrow (in war they use poisoned arrows*); they are said to be good marksmen, and very persevering in the chase: these people had several hides and skins for sale. The Galla brought with them tobacco and coffee, to barter for the brass wire, beads, cloth, &c. of the kafilah people.

27*th*.—We were on the point of resuming our march, when two of my mules ran away; chase was instantly given, and we succeeded in catching them after a run of about an hour. The whole of the people of the kafilah were loud in their congratula tions that I had been persuaded to give up the idea of going to Harrar, and were very civil and obliging. At nine o'clock, as the sunw as getting very warm, we halted at Coduitoo; the country bears marks of having been densely populated during the rains, but at present, owing to the scarcity of water, not a soul was to be seen.

While at Murroo we had filled up our water-skins for a journey of two days to Doomi, but on the Ras-el-Kafilah telling me he had heard that at that place the Bedouins were as numerous as the hairs of his head, "and many of them were his relations and would want much cloth," it was deemed advisable to make a détour to the south, and proceed to Harrah Ambili, where there was plenty of water to be obtained from wells in the valley, and where, owing to the scarcity of pasturage, we were not likely to be troubled with many of these gentry. So, starting forward again at 3 P.M., we continued our journey to the Wady Boondeerah, where we halted at 9 P.M.; from thence we proceeded at 4 A.M. the following morning to Geera Dohiba, where we halted at 11. We again pushed forward at 4 P.M. through a dry watercourse, the road very bad, through Madeera Dubbah, the "place of lions" (we did not see

* The arrow poison of Eastern Africa is obtained from the *Waba* plant, a toxicodendron.

any, however) till 10 P.M., halted at Hagaioo Geera Dubbah; no water yet. This was formerly the dwelling-place of Hagaioo, Chief of the Woemah; the rude inclosures for the cattle still remain, made of loose stones piled one on another. The Eesah surprised them by a night attack and swept off the greater portion of their cattle, since which time the place has been deserted.

The slaves were now beginning to feel the effects of the journey, more especially the last march; several of them were obliged to be tied on to camels. From the scarcity of water I was obliged to content myself with parched grain and a wee drop of coffee.

29*th*.—At daylight we continued our journey to Harrah Ambili, where we arrived about noon, having passed an encampment of the Eesah, with their pretty maidens tending their flocks.

Here we had plenty of water, but not of the best quality—indeed in some of the wells the water was quite brackish, and several were hot springs—wild fowl in abundance, besides antelope and wild boar. Here I obtained intelligence of Mohamed Ali, who was in charge of the presents &c. for the embassy that we had left at Tajura. It appears that on the 18th he halted at Kilulloo and sent his camel-men to Aussa to purchase grain, and while they were absent a dispute took place between some of his people and the Eesah, and a man was killed on each side; immediately on the return of his camels he quitted Kilulloo and proceeded to Errur.

A kafilah from Tajura passed by this day. I took the opportunity of sending letters to my friends in Abyssinia, giving them all particulars connected with my journey. Mohamed ibn Burantoo, one of our kafilah, presented me with a sheep, which of course I was only too glad to accept, but it was near being the cause of a misunderstanding between the Ras-el-Kafilah and myself. It appears that there was a grudge of long standing between them, so when he heard that I had accepted the sheep he said to my servant Adam, "Is it well for your master to take presents from other people? If he wanted a sheep why did he not ask *me* for it? We shall see." Adam replied: "Don't be angry, my master

did not ask for the sheep; it was given to him, and has just been slaughtered; I was looking for you to distribute it among the people. Further, if my master hears what you have said he will be angry, for he wishes to be friendly with everybody, and for that reason accepted the sheep." This quieted him.

In the evening I had a long conversation with the Ras-el-Kafilah, and endeavoured to persuade him to accompany me on to Tajura, leaving the kafilah to follow; but to this he objected, saying that it would not be safe for us to go on from here, but that he would accompany me from Dahwaylakal, three marches in advance. He also gave me a sheep, which, like the other, was slaughtered *pro bono publico*.

Remained at Wassah Ambili during the 30th, to allow the slaves to recruit their strength, and at 1 P. M. of the 31st broke ground and marched till 9 P. M. to Bussoo Ruddah; passed several small parties of the Eesah.

February 1*st*.—We marched from 4 till 11 A. M., when we halted in the valley of Fiahloo; grass abundant, but no water. At 3 P.M. we again moved forward. In crossing the plain of Ahmahdoo some men were observed in the distance marching towards us; the alarm was instantly given of "the Eesah!" and all were ordered to close up. The slaves were all placed in the centre, and the camels drawn up around them. The men threw asidetheir upper garments, girded up their loins and prepared for battle, then, like true believers, with their faces towards Mecca, said their prayers. As the strangers approached, two valiant warriors accompanied the Ras-el-Kafilah a short distance to the front. Doubtless to the joy of both parties, they proved to be friends, and we went on our way rejoicing, many of the young men boasting of what they would have done had the party turned out to be the cowardly Eesah instead of their own most particular friends the Aysomauli. We halted about eight o'clock in the plain of Dahwaylakal.

2*nd*.—At daylight, accompanied by three of the kafilah people and two of my servants, I rode on in advance of the kafilah to water our mules and give them some rest at Dahwaylakal, where

we arrived about an hour before noon, and found the Bedouin women watering their herds from a small well in a ravine :—a little hollow is made in the ground by the well-side, and the water baled up by one of them. Our mules were so knocked up for want of water that they rushed in the most frantic manner towards it, alarming the damsel in the well, who instantly set up a shrill cry. Hitherto we had seen only one of the rougher sex, but in a moment we were surrounded by about twenty savages, fierce-looking fellows, armed with spear, crease, and shield, who claimed the well as their own; and as we were not in a position to dispute their right to it, we moved further up the ravine, till at the distance of about one mile we came to a pool of water the filthiest I have ever seen, black as ink, containing the concentrated essence of all that is vile. Thirsty as we were, we could not touch it. Our mules, poor things! were not so fastidious, for, ere we had time to remove the bits from their mouths, they rushed into it in the most frantic manner: they had not tasted water for upwards of two days.

We again moved down the ravine, and found the kafilah had just arrived, and, what was more gratifying, that the inhospitable "sons of the desert" had taken their departure, so that we were now in a position to retaliate, if we felt so inclined, upon any newcomer. From hence I determined upon setting out for Tajura, leaving all my baggage with the kafilah people. A sheep was purchased and boiled for our journey, and one mule selected to carry such things as we actually needed, which consisted of a very small quantity of coffee, parched grain, and a little flour, a coffeepot and a frying-pan, and a change of clothing for each; this mule was taken in tow (to use a nautical phrase) by one of my servants.

At 3 P. M. the whole of the kafilah people assembled to see us off, and to wish us "God speed." The party now consisted of Ibrahim, the Ras-el-Kafilah; Deeni, the interpreter; a Bedouin of the Assoubah tribe (a sub-tribe of the Adaiel) who rejoiced in the designation of "Adam the Black;" John, a Greek; Adam, an Indian; Mohamed, an Arab (my servants); and myself; altogether seven, all mounted on mules and well armed.

We started off at a good pace, but had not proceeded far before we came up with a party of the Eesah who were tending their camels: they appeared much alarmed at our approach. We rode on in peace, Adam the Black telling them that we were a party of the Assoubah proceeding to the coast with letters from the King of Shoa. At 7 P. M. we arrived at a retired place where grass was abundant, having been four hours in the saddle; and after tying the mules' forelegs together, to prevent their straying, we lay down to rest.

February 3rd.—Before one o'clock we again saddled our mules, and pushed forward at a rapid pace till four o'clock, when we halted for about half an hour, and had each a cup of coffee *à l'Arabe* (not much more than a large thimbleful) and a handful of parched grain, and again went onward. At daylight we came up with an encampment of the Debeni. Loud and shrill were the cries from the fair damsels driving their flocks out to graze; Adam the Black proceeded to pacify them, and we rode on. We halted at 8 A.M. at the Wady Rummoo-delly to water the mules and fill up our water-skins, and at 10 A.M., having arrived at a convenient place, we halted for breakfast, after having been nearly nine hours in the saddle.

Our breakfast consisted of parched grain, a cup of coffee as before, and some of the meat we had remaining from yesterday.

At noon we moved forward again, and at about 3 P.M. arrived at a pool of water called Mushahr, in the Wady Dalaboyeh, where we refreshed ourselves with a wash, and indulged in the luxury of some bread made in the most primitive manner,—indeed mere flour and water. After an hour's rest we continued our journey through the Wady, passing several encampments of Bedouins, and a little after dusk descended to the plain of Gingaddi.

As we had to pass near several encampments, the fires of which we could see in the distance, we halted and sent the Bedouin "Adam the Black" forward as a scout, to ascertain whether they were friends or foes. Dismounting from his mule, stripping himself perfectly naked, and grasping his crease or dagger

in the right hand and his shield in the left, the wily savage crept along on his hands and knees.

We awaited in breathless suspense the return of our scout: at last Ibrahim whispered to me "They have found him out; let us go forward: he is a 'Bedoo' and will take care of himself." We had moved but a few yards, however, when he was in the midst of us—he had approached so cautiously. The encampment nearest to us, he said, was one of the Debeni. Although a friendly tribe, it was deemed advisable to pass them as quietly as we could. We succeeded in doing so without disturbing one of them, and having got a respectful distance by half-past eight we halted in a clear space, so that we could see any one approaching.

Ibrahim begged me not to light a fire, but I was quite done up, and longed for a "wee drop" of coffee; so collecting a few sticks we made a fire, covering it all round with our shields, which as soon as the coffee was prepared was extinguished and covered over with sand.

We slept for about five hours, keeping watch alternately—that is, my servants and myself; as for our worthy companions, they are too confirmed fatalists to think of taking any such precaution.

February 4th.—At 3 A. M. we resumed our journey, and at half-past four, coming to a good patch of grass, halted to let our poor mules have a feed, as they had nothing yesterday, and indulged ourselves with a cup of coffee; time was precious, however, as we had yet a long journey before us, so after a halt of about an hour, we again pushed forward at seven o'clock, and arrived at Allooli—the station this side of the abominable and never-to-be forgotten valley of Goongoonteh,—where we watered our mules, and then, instead of pursuing the route by which the embassy came across the Salt Lake, we struck off to the right, over broken masses of lava and volcanic remains, and had a splendid view of the lake from the summit of the hills. At one o'clock I found the heat so very oppressive that I was obliged to halt for a couple of hours under the shade of some detached

rocks. The wind was blowing with such violence that it considerably retarded our progress, so that we did not arrive at Dahfurri till sunset. Here we found a large pool of fresh water, clear as crystal; this we must have passed, on going to Shoa, within a few hundred yards, at a time when we suffered so much from the want of water, and only four miles from our halting-place at the Salt Lake. However, Ibrahim declared to me that at that time it was a mere pool of filth, but that the late rains had filled it as we found it now.

Having filled our water-skins, we retired to some distance from the pool, and kept a most vigilant watch till one o'clock next morning. We had a slight adventure in the early part of the day. Conceiving that none but ourselves could be wandering in such a desolate place, we had omitted to observe the usual caution of keeping together. Ibrahim, deep in thought, had got some distance in advance. I was walking alone, my mule following me, my servants some distance in the rear, when I was startled by a man jumping up suddenly from behind a rock just after Ibrahim had passed it. As he was coming towards me, I half drew my sword,—my pistols were in the holsters; he placed his hand on his crease, and thus we passed within a yard or two of each other. At this moment Ibrahim turned round and exclaimed: "The Lord preserve us from Satan the stoned! Did I not tell you now, Captain, to keep together?" and as I approached him he said "That man is one of the fellows who killed your people at Goongoontch." My mule had just come up to me, so I seized my rifle; a rock just covered him, but the impulse was so great that I am certain had he not at that moment been shut from view I should have shot him.

However, he fell in with Deeni and the Bedouin in the rear, who had wandered after some stray camels which this villain had stolen from Tajura—at least that was their story; so they stripped him, beat him, and drove off the camels, taking also his spear and shield.

February 5th.—At one o'clock in the morning we started again.

so as to clear the Ra Esa pass before daylight, as we had heard at Dahwaylekal that the Bedouins were hovering about there, on the look out for their customary toll from the kâfilah.

As we wound up this dreadful pass the barking of dogs betrayed the vicinity of the Bedouins—indeed they were encamped but a short distance above us. Not a word was spoken, but each urged his mule forward by sundry kicks, and as the day dawned we ascended to the elevated plain of Wady Lissan, where we halted for about two hours, and shared the last of our provisions, —about a handful of parched grain, and a cup of coffee! Indeed we were so hard pushed that we were glad to eat some *jowari* or millet we had kept for the mules.

Ibrahim was so completely done up that he could proceed no further, at least at our rapid pace, so he begged us to go on and he would follow at leisure.

We had not proceeded far before we caught sight once more of the sea. How delighted I was! "All danger is over now!" I exclaimed; "now I am at home!" At eleven o'clock we reached Sagullo, on the sea-shore. Ibrahim came up about three hours afterwards, and we had a feast of mutton and milk, or here we were among friends. At three in the afternoon we proceeded to Ambaboo, arriving there at sunset, We were kept in suspense for about a quarter of an hour while the elders deliberated; they then came forward, welcomed me to their village, prepared a house for me, and sent over an immense bowl of boiled rice and a quantity of milk, with some grilled mutton and a bag of dates; in fact, they treated me and my servants with the greatest hospitality. When we had satisfied the cravings of hunger, by no means an easy task, the elders came to hear our adventures, and were astonished at the rapidity of our journey, exclaiming "Wonderful! wonderful! God is most great! Verily, God was with them!" They soon left us to the repose we so much needed.

At an early hour the following morning, Sunday the 6th of February, I set out for Tajura, where on my arrival I was received with

demonstrations of joy by both rich and poor. The Sultan invited me to his house, whither all the people flocked to welcome me on my return; but he, with much consideration, after I had taken a cup of coffee, sent them all away till I had rested, he himself keeping watch at the door. My rapid journey from Dahwaylekal, and the constant excitement I had laboured under from the time of quitting Shoa, had almost worn me out, and I soon fell asleep—*the first refreshing sleep I had had for a period of eighteen days!* At about eleven o'clock, hearing the door open, I started up and found the old Sultan creeping in softly to see if I was awake, to announce breakfast, which was immediately produced by his woman-servant, who first brought me water to wash my hands. I know not when I enjoyed a meal so much—not that any great delicacies were provided; for it was simple enough, consisting of some very nicely boiled rice, fresh, clear ghee, and some boiled mutton, after which coffee was served.

In the afternoon the people again flocked to the house, and at the head of them the Kazi, who after having recited the Fat'hah, or opening chapter of the Koran, offered up a thanksgiving to God, "the only one God," for having protected me during my journey, and for having enlightened my mind and understanding, whereby I had been led to avoid the cruel and bloodthirsty people of Harrar, and to return to my country through that of *my friends* the Dankali. Old Izakh, the brother of the Sultan (who had charge of the first detachment of the embassy), and several others of distinction were there, and responded most loudly "Ameen, Ameen." I was indeed quite unprepared for so much kindness. All were desirous of presenting me with something; one brought eggs, another milk, and others honey, ghee, fish, rice, &c., &c., so that, verily, I felt that I had fallen among good Samaritans. The Sultan asked what my intentions were, whether I would remain at Tajura till the arrival of the vessel from Aden, or whether I would hire a boat. I replied that my desire was to return instantly to Aden, but that I had neither funds nor food, and further that the Bedouin objected to going across to Aden and I had not the means of paying him. Upon this the Sultan said:

" Do as seems best to you : the town is yours if you wish to stay ; if you wish to go, there is Aboo Bekr's * boat at your service ; and as for the Bedouin, I will advance what you require for him. Your food I will also care for, and if you go to Aden I will take care of your mules till you return or send for them." The sum of ten dollars was instantly advanced, with which I paid the Bedouin, and urged Aboo Bekr to get his boat ready quickly, telling him I would settle with him at Aden. In the evening, however, a larger and better boat arrived from Berbera, intimation of which I received from Aboo Bekr, who said : " I am as fond of money as most men, and that, I dare say, you know, Captain (his boat had been employed by me in the Survey) ; but you are anxious to return soon to Aden ; so, if you wish it, hire the other boat, she sails faster than mine. Aboo Bekr says so !" As I knew that the old man spoke the truth in this instance at least, I engaged the other boat.

I remained at Tajura till the 10th, as the boat had cargo to discharge and ballast to take in, and was treated with every kindness and consideration by all classes. Whenever I went out I was accompanied by some of the villagers, and I was fed, ay, and clothed by them. One in particular, the wife of a man I had frequently received visits from while in Alio Amba, and to whom I had given some trifling presents, sent me word that her husband had desired her to provide me with all that I wanted, and that I had but to intimate to her what I required and it should be given me. I went to see her and to thank her for the kind offer, and declared that the Sultan had supplied all my wants, but she insisted on my accepting milk, honey, and ghee, and during my stay at Tajura she sent me daily a supply of fish that her son had caught. I con-

* Aboo Bekr was surnamed by his countrymen Denah-hilu, or "The Liar,"—rather a flattering title, particularly when it is considered that the whole of his tribe are notorious for the same moral infirmity. There is not one who can be depended upon ; it is their nature to depart from the truth ; indeed their adherence to truth in any one instance would be pronounced most marvellous, and the result, most assuredly, of accident, not of design.

fess I would not have given the people credit for so much kindliness of disposition.

On leaving Abyssinia I was annoyed at a dog, belonging to a neighbour, following me. I tried to drive him back but he would not leave me; the poor creature had attached himself to my fortunes: whenever I lay down he always lay at my feet. The boatmen objected to take him on board, so I was obliged to leave him with the Sultan. In the morning, just as we were starting, we again saw the poor creature, who had managed to get loose and come down; he howled most piteously. He was afterwards stolen.

On the 10th of February I quitted Tajura with the land wind early in the morning, and about noon anchored in Mersa Munger Duffa, on the opposite coast, to collect firewood and to barter with the natives.

In the evening I went on shore to bathe. A number of the Eesah had collected, and were disposing of their goods, to the no small advantage of the Tajurans. The instant they saw me they shouted out "The Lord preserve us from Satan the stoned!" and were seized with such a panic at the sight of a white man that they one and all took to flight, and it was some time before they could be persuaded to return. The following morning, the 11th of February, we set sail, and at noon anchored under Ras Gomahli, where we remained till the following morning, when we proceeded to Zeyla, where we arrived about noon of the 12th of February. The Governor of the place sent off to invite me on shore; on my landing I was received with all due honour by the "Captain of the Port," and the garrison of the place, who conducted me to the presence of the Governor, firing matchlocks, &c. Immediately I entered the room where the Governor was seated he rose to meet me, welcomed me in the warmest manner, and seated me on his right hand. Hookahs and coffee were instantly brought in, and indeed I was treated with every consideration, the Governor assuring me over and over again that the town was mine to do aught with that my heart desired, &c. &c. On quitting I was accompanied, as before, to my dwelling by the garrison of the place.

I took up my abode in a house belonging to Ali Shermaki, of Berbera, who had sent instructions to his agent here, in the event of my arriving, to see that I wanted nothing. In the evening the Governor sent me a present of a sheep and a large quantity of fresh milk, and I sat down to what would have been a very comfortable repast were it not that the exposure and excitement I had undergone had almost worn me out. I retired, but passed a most fearful night.

Early the following morning I found myself burning with fever, which lasted, without intermission, till 4 P.M. I tried to persuade the boatmen to take me on board and put to sea, but they were not ready.

I was visited by the Governor of the town and several of the people, all bringing presents of sheep, milk, &c., and expressing great anxiety about my sickness. The Governor recommended a quilt, and offered me his house; he also presented my Arab servant with a suit of clothes, which the poor boy much needed.

14*th February*.—The fever returned with great violence. At daybreak I was carried on board, being quite unable to walk, and we soon put to sea with a fair wind for Berbera. Indeed we could have stood across to Aden, but such is not the custom of these people. Their forefathers when travelling by land had their regulated days' journeys and their established "mauhalia" or halting-places, which are still adhered to. So with their voyages: from time immemorial vessels from Tajura at this season of the year coast it thence to Kurrum, from whence they cross over to Aden, the prevailing wind being easterly; but should a westerly wind set in they would remain there till it veered to the eastward. At 6 P.M. of the 15th February we anchored at Berbera. Ali Shermaki no sooner heard of my arrival than he came off to the boat, and had me carried to his house, where he made every exertion to make me comfortable.

16*th February*.—At sunrise I was carried again on board the boat, and with much difficulty I persuaded the crew to put to sea. All this while the fever was raging violently and there was nothing

to alleviate it. At 2 P.M. the wind freshened so much that our timid sailors bore up for Berbera again! Early on the morning of the 17th I sent for Shermaki to beg he would get me another boat. He had me removed to his house, for I was perfectly helpless, and if kindness could have cured me I should soon have been well Shermaki could not get me another boat till the 21st; I believe the people were afraid that I should die in the boat. I was indeed quite worn out; the burning fever, and the absence of all meant to alleviate or check the disease, had reduced me to a living skeleton; moreover, chicken broth and tamarind water had been my sole nourishment since the commencement of my illness at Zeyla.

On the evening of the 21st I embarked in one of Shermaki's boats; he told the Nacodah (master) and the crew to obey my orders implicitly. We moved down to the mouth of the harbout, ready to start with the land wind.

The mere circumstance of an Englishman being in the boat induced one of the Banians (Indian merchants) to bring two thousand dollars in a bag, and in the most public manner ask Shermaki to send it over to Aden; usually all money transactions are conducted with great secrecy. The money was received. About midnight a brother of Shermaki's came alongside in a canoe and persuaded the Nacodah that Shermaki and the Banian had disputed about the freight, and that they were both waiting on the beach to receive back the money. Accordingly, the stupid man, getting into the canoe, handed the bag to the brother of his master, who kindly offered to take care of it, and away they went to the shore, the brother to look after Shermaki, the Nacodah remaining with the boat. He waited in vain, and at last in despair returned to his vessel and acquainted me with what had occurred. At this moment a fast-sailing boat was seen to glide by; a suspicion instantly crossed my mind that this boat contained the *brother* and *robber*; if we went in pursuit, and, ill as I was, I got together all my firearms and loaded them, for I knew if we overtook the robber he would not give up the money without

a fight. The instant the men in the other boat saw they were pursued, they got their oars out and pulled in for the land, which we determined to prevent; they then tried first one tack and then another, but finding they were cut off from the land they made for sea. Shortly after, the moon set, and, as I felt assured their making for sea was only a feint, we returned with all haste, and when off the harbour's mouth sent the canoe in with one man to give notice to Shermaki; we then stood along the coast westward.

As the day broke we observed the villains plying their oars and making every effort to get in with the land. Off we went in pursuit, and presently observed a fast-rowed boat filled with armed men coming out from Berbera; it soon passed us, but it was of no avail; the robber had beached his boat and was off, having seized a camel long before the other boat could come up, and so got away into the interior.

During the excitement of the chase the fever appeared to have left me, but as soon as it was over the malady returned with tenfold violence. Towards evening I became delirious, and indeed from this time till my arrival at Aden I scarcely knew what occurred; I only feel deeply sensible of the kind attention shown to me by my domestics.

Early on the 25th we anchored under Seerah southward of Aden. I had so far rallied that I was enabled to land and walk up to the house of the Political Agent, Captain Haines. I was quite worn out, and this, together with the fact of my having adopted the Turkish costume, and presenting a wild appearance from not having allowed the razor to touch my face for upwards of ten months, prevented his recognising me for some time. For many subsequent days and nights I could not sleep. It is impossible to describe the state of mind I was in from the constant excitement of the past five weeks.

APPENDIX.

ROUTE from TAJURA *to* ANKOBAR *pursued by Major* HARRIS *in* 1814.

Names of Stations.	Distance, Miles.	Distance, Furl.	Supply of Water.	Elevation above the level of the sea.	Latitude and Longitude.
Tajurah	..	..	Well	..	Lat. 11° 46′ 35″ N. Long. 43° 0′ 20″ E.
Ambabo	3	4	Do.		
Dullool	7	..	Do.		
Sagullo	2	4	Do.	..	Lat. 11° 40′ 15″ N.
Wady Lissan	14	..	None	1,697	
Bahr Assal	16	..	Do.	Below. 570	Lat. 11° 37′ 30″ N. Long 42° 33′ 6″ E.
Goongoonteh	16	..	Stream.		
Allóoli	9	..	Pool	228	
Bedikurroof	16	..	Do.		
Suggadéra	8	..	Do.	..	Lat. 11° 19′ 3″ N.
Murrah	4	..	Well	..	Lat. 11° 17′ 3″ N.
Duddee	15	..	Pool.		
Gobaad	12	..	River ..	1,057	Lat. 11° 0′ 54″ N.
Sunkul	4	..	Pool.		
Suggagídan	7	..	None	..	Lat. 10° 53′ 0″ N.
Dawáylaka	9	4	Pool.	1,228	
Oomergooloof	8	4	None.		
Amádoo	7	4	Pool.		
Fiáloo	3	4	Do.	1,605	
Barúrudda	15	..	None.		
Kilulloo	12	..	Pool.	1,542	Lat. 10° 34′ 33″ N
Waramilli	7	..	Do.	1,752	
Naga-koomi	15	..	None.		
Meinha-tolli	15	..	Pool.		
Madéra-dubba	15	4	None.		
Sultélli	17	..	Do.		
Mároo	13	..	Lake.		
Moolu-Zughir	13	..	None.		
Burdúdda	9	..	Pool.		
Háo	15	..	None	..	Lat. 9° 39′ 13″ N.
Hawash River	11	..	River	2,223	
Azbóti	12	4	Pool.		
Dathára	12	4	Stream.	2,944	
Dinomali.	5	..	Do.		
Párri	1	4	Do.		
Alio Amba	13	..	Do. ..	5,271	
Ankóbar	5	..	Do. ..	8,200	Lat. 9° 34′ 45″ N. Long 39° 54′ 0″ E.
Total distance	370	..			

By the passage of the polar star over the meridian the magnetic variation at Ankobar was observed, with the aid of a well-regulated chronometer, to be 7° westerly.

The longitude was determined both by a series of lunars and by the eclipses of Jupiter's satellites, the mean of upwards of 150 observations being taken.

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